

# CHRISTIAN CENTURY

Of the Disciples of Christ.

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## •LEADING FEATURES.

*The Authority of Jesus*  
*Literature of the Atonement*  
*Fiction and Philanthropy*  
*Development of John Fiske*  
*Protestantism in the Philip-*  
*pines*

*The Holy Grail*  
*The Prodigal Son--A Story*  
*Book Reviews*

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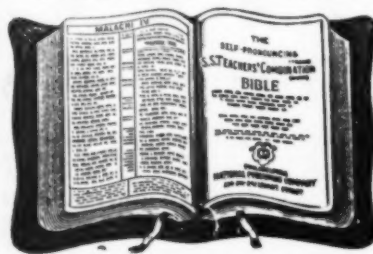
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# THE CHRISTIAN CENTURY.

OF THE DISCIPLES OF CHRIST.

Volume XVIII.

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## EDITORIAL

### LAURELED.

Back from the strenuous wars he comes to me.

He is my son, grown brown, with strange-scarred hands;

The months of blood and death in alien lands

Are in his face; his boyish will to be

Is four-fold won. I glow and weep to see

The trodden meadow blackened with the bands

Of bearded, marching men whom he commands.

With being rearranged he comes to me.

I, small beside him, try to utter prayers;

I, honored for the laurels that he wears;

God knows, God knows I stand with empty hands,

And lonesome heart no meed of praises warms.

I crush the laurel branch. Oh, God, I miss

The soft-mouthed baby I can never kiss!

—By Zona Gale, in the June Bookman.

### THE AUTHORITY OF JESUS.



THE first impression made by the words of Jesus must have been one of surprise and incredulity that such authority as he claimed could be exercised by one who came with none of the credentials supplied by position or education. But as the audience listened, that surprise must have passed into admiration, that incredulity into conviction and yearning to know more of one who spoke with such convincing possession of an authority that rested not

upon external guarantees, but in himself alone and in the ministry which he was undertaking.

The authority of Jesus is one of the most important factors of his ministry, and one over which there has been no end of debate. Wherein lay the imperative which men recognized in all of his utterances? What authority did he have, and who gave it to him? Jesus refused to discuss this question, and when pressed for an answer, turned upon his questioners with a demand so disconcerting that they abandoned the inquiry. In the near circle of the disciples, he spoke with more freedom upon this theme, but left it still unexplained, though fully realized in the experiences of his followers. They knew he was possessed of a power which sought them and compelled their obedience, with a strange and blessed compulsion, an urgent solicitation which they felt in better moods, powerless to resist. Yet it was not the outreaching of a mere arbitrary and assumed prerogative, but the recognition on their part of an imperial life and a supreme and righteous demand.

The authority of Jesus has been proclaimed in a variety of distorted and repellant forms. He has been represented as a king, whose word is law by the very fact of his kingship; to disobey whom is the highest crime, certain to be visited with condign punishment. This was a conception which entered into the Church in days when it writhed under persecution and felt its impotence to combat the vast aggregation of force represented by the Roman empire and the hostile powers of the world. In such a moment the Church cried out for a king who should vindicate his sovereignty by acts of supreme redemptive power in the physical realm. The cry of the martyrs in all ages has been for the disclosure of kingly might in the kingdom of God, and the adjustment of human affairs to divine standards. The apocalyptic literature of both Testaments is full of this idea, and it is not strange that in periods of persecution the Church has eagerly grasped at the thought of the kingship of Jesus in its most arbitrary and autocratic form, delighting to believe that, as the psalmists had said, the messianic king should rule with a rod of iron and dash his enemies in pieces like a potter's vessel. From this has proceeded that type of preaching which magnifies the kingship of Jesus, and demands unquestioning obedience to him because of his supreme rule in heaven and on earth. From this grew all of the grotesque and terrifying proclamations with which the fiercer Puritan utterances were filled, in which Jesus was represented as a king taking summary vengeance upon his enemies, and the New Testament figures of speech which lent color to these views were pressed to their utmost limit.

Still another type of authority is claimed for our Lord by those who magnify the priestly idea, and emphasize the forms of teaching found in the Epistle to the Hebrews. According to this view, Christianity is a system of priestly intercession in which Jesus takes the part of a great mediator between God and man, and his authority is that of a *pontifex maximus*, dispensing ex cathedra sentences and appealing to human life through the splendid features of his majestic office. To still others, Jesus has the authority of a prophet, the successor of the men of hairy mantles and words of fire, but greater than them all, rebuking with sternness the sins and follies of humanity and announcing the swift doom that shall follow all unrighteousness.

Another view of authority makes it resident in the Bible as an infallible book, inspired immediately of God, and, therefore, containing no error, but embracing all needed truth, and vindicating its right to an absolute dominance over human life. In this book the authority of Jesus is contained. It holds his cre-



dentials, it guarantees his utterances. His authority is bound up with it, and in a certain measure, it takes his place as an interpreter and guide.

Once more, there is another view which makes authority resident in the Church, in its officials, its organization, its ceremonial and its utterances. The Church is understood to be the living embodiment of the Spirit of Christ, and as such, it has the right to revise former judgments, to change the ordinances and activities of the Church, and even to supersede the Bible with what is regarded as fresher and more authoritative truth.

All these views of the authority of Christ and these varying definitions of the media of that authority must be viewed in the light of his own teachings and person, and when this effort is made it is seen that none of them stand the test of experience. The authority of Jesus does not lie in kingship, arbitrary, autocratic and irresponsible. His own statement concerning his kingship lies wholly within the realm of his sovereign administration of truth. "To this end was I born, and for this purpose came I into the world, that I might bear witness to the truth." Herein lay his answer to Pilate's question, "Art thou then a king?" Jesus is a king absolute and final, but a king whose kingdom is not of this world and whose authority is not of the arbitrary sort which has been the bane of all human governments. He rules through the truth; that is, through the appeal which his own life and words make to the human spirit. The only authority which he ever claims is that of one who brings to light the absolute verities of the universe and reveals the pathway of man's perfect adjustment to God. All declarations of Jesus' kingship which do not rest fundamentally upon this conception are disfiguring, grotesque and misleading, repellent to human consciences rather than appealing. It may be possible to bring men into the Church by terror-striking portrayals of the power of our Lord and the awfulness of the punishments he will inflict; but those supposed to be converted by such appeals must be kept in a perpetual state of alarm if their conversion is permanent.

Nor is Jesus' authority that of the priest in the sacerdotal sense. The world's great High Priest he is indeed, carrying the sins of men up along the world's great altar stairs to God, and by the offering of himself once for all making a way of approach to the Holiest. But his authority as a priest lies in the perfection of those ministries of grace which he has brought to humanity, and not in ecclesiastical office whose functions he performs. Nor is he indeed a prophet of the Old Testament type, who by warnings and denunciations brought men to the sense of their duty. Far higher is his authority than this.

Again it may be said that the authority of Christ is paramount to that of either Bible or Church. The Bible is the product of the Spirit of Jesus working in the hearts of men. The Church is the embodiment of the forces of the kingdom resident in human life.

As such, Bible and Church are subordinate to the great author and creator of both. The Bible has supreme authority in the realm of spiritual teaching because it is our only authentic means of access to the historic Christ. But its authority is that of a means and not of an end. It is itself an inspired servant to be used for the high purposes of spiritual life. It is not a master for there can be but one Master in the kingdom of God. So of the Church, it is a means by which Christ is accomplishing his work in the world, and all its ministries, when permeated by his Spirit, are helpful to this end. But it is not an authority save as it reflects his thought, and its very imperfections are themselves the proof that it needs constant correction under the guidance of his teaching.

The authority of Jesus consists in none of these things. And yet it is an authority perfectly recognized by those who heard him then and those who follow him today. It is the authority of the perfect life, revealing the character of God in terms of human experience. It is the authority of teachings so admirable and convincing that men bow before them as the answer to their deepest needs. The authority of Jesus is not arbitrary, and yet it is the most imperial the world has ever known. Like the authority of the physician in whom confidence is felt and whose commands are implicitly obeyed because it is believed that he knows best; like the authority of the sea-captain in the time of storm, whose commands are implicitly followed because one has confidence that in this course alone is there safety, such is the authority of Jesus, and such the reason why no soul escapes or resents this wide-reaching imperative. Jesus spoke little of his authority, simply because he displayed it, and needed not to claim it. Like a master in the laboratory, who uses with a sense of supremacy the apparatus which is only mysterious and terrifying to the novice; like a painter who has produced a masterpiece, and to whom men come with passionate eagerness to acquire something of his power, Jesus needed not to prate of authority, simply because men felt it wherever he went. It was the authority of a supreme personality, the authority of divine teachings, the authority of a complete ideal. In proportion as the Church loses the sense of its power it talks of its authority. In proportion as the true purpose of the Bible is missed do men make of it a text book and a law. In proportion as the divine character of Jesus' life is obscured, with its touching and convincing appeal to the human spirit, do men liken him to a king, a priest or a prophet of the past. King, priest and prophet he is, but much more than this; the Son of God, the incarnation of the highest in human life, the one supreme and final appeal of God to humanity. Men may argue against his authority as they might argue against light, but when the sun rises the arguments fade; and when Jesus appears, doubt, scepticism and reluctance fade away, and a great passion of enthusiasm and loyalty awaits him, because his is the authority of the life which finds men and leads them into the perfect life.



## THE VISITOR.



ATTENTION has recently been called in an unusual degree to the question of hymnology by a discussion which is going the rounds of the papers regarding a statement supposed to have been made by a professor at the University of Chicago. The discussion of this question cannot fail to do good. Of course everybody took it for granted at the start that the professor had said exactly what he was reported to have said. This is a liberty which every one possesses. It may be taken for granted by the uninitiated that any report which professes to give a statement made by a professor in his class room is to be received with a grain of salt. Teachers are not infallible. They sometimes make mistakes. Yet it is highly improbable that universities possess a corner on fools, or that the inane and senseless utterances which are credited to instructors in the daily press have any foundation in fact.

But in this instance it is interesting to give the report the full benefit of the doubt. The Visitor has not yet learned that the statement alleged to have been made by the professor in question was ever made at all, but he believes that it might reasonably have been made long ago, and he is prepared to say that only such a broadside statement as this could possibly accomplish any desired result. If the professor had said in a commonplace and ordinary fashion, that many of the hymns used by the Church were mere platitudes and inanities, containing only the shallowest sentiment expressed in the poorest verses, everybody would have said "quite true," and each would have gone his way and straightway forgotten what manner of statement it was. But he evidently felt the need of expressing an ordinary truth in an uncommon way so as to compel attention. Our Savior understood this method when he used the most abrupt and startling words in which to express his teachings. Therefore, the statement that all hymns are rubbish gets itself instantly considered, and the result cannot fail to be good. It is a good thing for the most satisfied and conservative lover of the hymnbook just as it stands to be jostled a bit by a rude thrust of this kind. He is likely to be somewhat more careful hereafter in the selection of hymns, or to be more sensitive to their religious teachings and their literary form. By this means, as time goes on, the trashy, foolish, sentimental and platitudinous kind of poetry such as has been lugged into the hymn books under cover of spiritual value will be banished to the limbo where it belongs.

One of the satisfactions of the Visitor at the recent convention of Christian Endeavor at Cincinnati was the notable improvement in the singing as compared with former conventions. Some people complained that there was not as much of it on the street cars and on the streets as there had been in former years. This was true, but there were good reasons for it. One of these was that the movement is growing more mature and less exuberant in its manifestation of enthusiasm. The other is that it is acquainting itself with a stronger and more permanent type of music, which lends itself less easily to the choppy and dashing sort of employment suggested by the average street car or public thoroughfare. There is great question as to whether these are the proper places for the use of hymns. But leaving that question open, it is certainly true that the hymns in the sessions of the convention were an immense improvement upon those

of former years. This, the Visitor believes, was due in large measure to the new collection of hymns recently issued by a special committee of the United Society, in the preparation of which the lighter and less valuable music was left out. One may hate to part with such selections as "Hold the Fort," "Only an Armor-bearer" and "Let a Little Sunshine In," but it must be seriously affirmed that the interests of sensible and artistic Christian worship dictate their rigorous excision. The Visitor well remembers the facetious remark of a trustee of the United Society on the way to the San Francisco convention, who said, that if there was one particular abomination in his list, it was that song about "a little sunshine." It made no difference where he was or what he was doing, what the time of day, or the state of the weather, he was sure to be greeted with the strains of that hymn, "Let a Little Sunshine In." At night when he was trying to rest, he was tortured by those jaunty lines, and in the morning after a troubled sleep, he awakened in the darkness, to find a group of Endeavorers standing outside the window of his sleeping car, singing "Let a Little Sunshine In." It is not strange that a certain sentimentalism and weakness has come to be identified with the young people's work in the minds of those who, from a more sober and considerate point of view, get their impressions of such organizations from the music they dispense in public. But at Cincinnati this was changed. The new book used had been carefully prepared, with the clear purpose of preserving the great hymns of the Church, whether old or new, and of using no others. There was little in it to which exception could be taken. One might regret the absence of some old favorites, because no collection can be great enough to include all good things, but there was certainly an absence of the frivolous, the trivial, the gushy and the doggerel sort, and not one of them went to the extravagance of some of the old theological notes struck in such hymns as "Oh, for a Thousand Tongues," or "This World's a Wilderness of Woe." On the other hand, the stateliness, the depth and power, the sobriety and the artistic beauty of the hymns used were apparent. Such songs as "The Church's One Foundation," "The Son of God Goes Forth to War," "Hark, Hark, My Soul," "Purer Yet and Purer," "Still Will We Trust," "Savior, I Follow On," Phillips Brooks' "Oh, Little Town of Bethlehem," Newman's "Lead, Kindly Light," Kipling's "Recessional" and Tennyson's "Crossing the Bar" were freely used and splendidly appreciated. A book like that will make an epoch in the life of a group of young people, and will distinctly elevate their tastes both for religious sentiment and good poetry.

The Visitor believes that a very large per cent of the hymns in any of the hymn books now in use would be found far above the line of doggerel. Especially is he inclined to this opinion, when he looks over the list of authors and finds that our most commonplace collections include such names as Addison, Milton, Southey, Wordsworth, Tennyson, Mrs. Browning, Lowell, Goethe, to say nothing of the great poets of the Middle Ages who have left the imperishable glories of their hymns on the pages of our modern anthologies. But the Church needs to clear her garments of the charge of harboring foolish, inane and inartistic hymn work, and this she can only do by giving precedence to those collections which aim at dignity and power, qualities which are just as fully appreciated by young people and children as by maturer minds. The

ideal hymn book has not yet been issued, but we are on the way to such a desideratum in several high-class works of recent years.

## THE LITERATURE OF THE ATONEMENT.



ANY centuries passed before the Church awoke to think earnestly and systematically about the awful and most glorious work of Christ upon the cross. But since the great Anselm tried to sound the depths of this mystery much has been done, and the consciousness of the Church has travelled far. All the great theologians have wrestled with the problem, some clumsily and without getting to close grips, and others with splendid courage and spiritual skill. There have been pauses, of course. The mind of the Church, like the mind of the individual, must grow by resting and rest by changing the direction of its intellectual interests. But in spite of pauses the progress has been very remarkable. We stand today in a position—we dare not say for experiencing the power, but for understanding the spirit and method of the Atonement—where no earlier generation has stood, since the apostles of Christ. Nearly thirty years ago, in the early seventies, Bushnell on this side and Dale in England produced their famous books on the Atonement. They have powerfully moulded the history of the subject. But while they created ardent discussion they were not met by any writings as profound and strong as these were. Then came a pause. Discussion seemed for a time to set more strongly in other directions. But for some time signs have not been wanting that "the Atonement" is coming up again for fresh treatment. May God give his Church new life and sweeping victories, if it is being led back to the Cross. Most of these signs come to us from across the water, from Germany and from England. Scotland and America are not yet openly and directly at work upon the matter. Professor Denney of Glasgow has indeed said some trenchant things, but he has not given proof of having thought the matter through yet. And Mr. Walker in his very original study of the Person of Christ (*The Spirit and the Incarnation*) has only shown that there is a problem to which his study brings him.

But the most important writers in English are from England herself, and from three different branches of the Church of Christ. Dr. Fairbairn has not yet written at length on the subject, but in his book on *The Place of Christ in Modern Theology*, he discusses it briefly and has dealt with the materials for it in various scattered articles and chapters. Dr. Simon, in his two books, *The Redemption of Man* and *Reconciliation Through Incarnation*, has made a remarkably complete contribution. In the former work he deals with the Biblical material in an exceedingly fresh and instructive manner; and in the latter reaches the Cross through a prolonged and earnest grappling with metaphysical problems which undoubtedly lie behind. One learns from Dr. Simon's method at least this, that our interpretation of an event so remarkable, a power so fundamental, as the death of the Son of God, must depend very largely upon the philosophical presuppositions which we bring to bear upon it. These two are Congregationalists. Then we have Mr. Scott Lidgett of the Wesleyan church, whose book was written amid the cares and distractions of the large social settlement

at Bermondsey, London, of which he is the warden. It is entitled *The Spiritual Principle of the Atonement, as a satisfaction made to God for the sins of the world*. And, lastly, we may name Canon R. C. Moberly's book, which he has called *Atonement and Personality*. This, Professor Sanday of Oxford recently reviewed at length; and he ventured to speak of it as comparable for significance and power with Butler's *Analogy*. The very titles of the last two books must be noted. They indicate at once the judgment which their authors have passed upon previous theories of the Atonement and the direction in which they are looking for new light. Let it be said positively that there seems to us to be two conditions observed by the authors of these very important works, without which no real advance can be made at this time in the study of the Atonement. They both assume that the New Testament teaches that the ground of our forgiveness lies in the sacrificial death of Christ. Since the rise of the science of Biblical theology, it should be impossible for any believer in the authority of Scripture to adopt any other starting point. Thirty years ago, as Mr. Lidgett points out, Dale demonstrated clearly that the apostles found the forgiveness of their sins, not only announced, but made possible by that Cross. The task of the theologian, and every educated Christian must be something of a theologian, is to discover why and how Christ was able to die for all so that all died. That brings us to our next point. Both Mr. Lidgett and Canon Moberly see that the forensic or legal view does not cover all the facts. To say that Christ endured the penalty of sin and therefore we escape it, because the legal requirements are satisfied, to say this is either to misrepresent the whole event or it is to fail by not saying enough. Accordingly each of our authors has set himself to seek for some underlying principle, which shall at once explain the relation of Christ's death to our forgiveness and show why the apostolic explanations and illustrations rise naturally out of it. Mr. Lidgett announces therefore that he is in search of "the spiritual principle" of the Atonement, and Dr. Moberly, in his title, boldly announces that this must be found through a scrutiny of the modern doctrine of personality.

This is all most hopeful, is it not? Hopeful that is, for the deepening of our faith and the enkindling of our zeal. For the Church is ever at its humblest and its mightiest when it is gazing into the supreme mystery of love. That gaze into the sorrow of the Son of God, sorrow laid on him by our sins, sorrow endured by him for our deliverance, always will make the Church both wiser and purer, and send its soldiers to their work with a passion which only his passion can create.

## REV. G. CAMPBELL MORGAN.



AT the Wheaton Christian Conference, held July 22d-28th, the center of attraction was Rev. G. Campbell Morgan, who has just resigned an important pulpit in London, England, to take up evangelistic work in the United States. Mr. Morgan utterly discards the statement that has gained currency that he has come to succeed Mr. Moody. He has come to do a work which Mr. Moody outlined for him several years ago. Mr. Moody left no successor. The work of Mr. Morgan is perfectly distinct.

Mr. Morgan is a striking personality. He is tall, slim, willowy. His intense physical energy is focalized in his mobile, smooth-shaven face. He has

Welsh blood, and he shows it, but his face has a Jewish cast, his profile strongly resembles that of Disraeli. He is not a broad man physically or intellectually. His faculties, like his face, are sharpened to a point. His words cut like a rapier; they are always searching, sometimes severe. Yet he is not lacking in tender and generous sentiments.

Exaggeration is not the smallest element in Mr. Morgan's power. He paints his pictures large and in strong colors. Take, for instance, his statement that there is no place where the devil is more firmly installed than in church choirs. This is hardly true. There are many places where the devil has a much firmer footing. Or take the statement, "Do not take care of yourself; let God take care of you. When some one comes and says, 'Take care of your health,' answer 'Get thee behind me, Satan.'" We have always supposed that it was the duty of every man to husband his energies, and expend them frugally so as to get the most out of his life.

But these things are only as the fine dust on the balance; they amount to very little in comparison with the great truths which form the staple of Mr. Morgan's preaching. In the five addresses which he gave at the Wheaton Conference he dwelt on the foundation truths of the Christian life. He began with the new birth, going on from that to consider the soul's health and growth in service. He gave special emphasis to the thought that Christianity is a life, and that apart from life there can be no growth in holiness, no acceptable service. Christ did not come merely or mainly to give us a new ideal, or a new ethical code; he came to give life, to give new capacity or power by which sinful men would be enabled to follow in his steps.

Mr. Morgan's insight into the deeper meaning of Scripture is very marked. He throws sudden flashes of light into dark places. But his interpretations, while always interesting, are often fanciful. The least satisfactory part of his expository work was when he came to deal with the subject of the Second Advent. Here he floundered fearfully. He expressed his personal hope of the Lord's visible return, yet he said that he did not spend his time gazing up into heaven. He admitted that Paul expected Christ to return in his day; but denied that Paul changed his mind on the subject. What Paul regarded as imminent in his day he looked upon as still in the future. Yet we dared not fix the day of the Master's coming, for that would be to put him away from us. What a muddle! The best thing said in this connection was that Christ himself fills the whole horizon of our vision. He is here, and he is here because he has come. Paul was not mistaken about his speedy advent.

But about the convention. It was a success. Through all its services flowed a warm gulf stream of evangelical thought. The hunger of the people for the gospel was evident. Christians were quickened; and many a discouraged worker went back to his hard field reinforced in faith and courage. The hospitality of the friends of Wheaton College was warm and gracious, and a strong desire was expressed that the Conference be made a permanent institution.

Has not the time come when the West may have a Northfield founded upon the broadest evangelical lines? The world is waiting for the new evangelism of which Professor Drummond wrote—an evangelism which in the substance of its message is as old as the Cross of Calvary, but which in the form of its message is fitted to the thought and conditions of the present hour.

## CHICAGO NOTES.

Dr. Gunsaulus is reported to have said that "the only pulpit that men respect permanently pours forth the music of redemption." This is emphatically true. From the bruised and burdened heart of man comes the cry, "Tell me the old, old story of Jesus and his love."

There is an old legend of a boy in the East who, when about to start out on a journey to the West, concluded his prayer by saying, "Now, good-bye, God, I am going to Chicago." Chicago is bad enough—in spots, at least, but God is in the midst of it, and heaven is just as near to it as to any other place.

It would astonish many people to know the inroads which church parochial schools are making upon our public schools. In the discussion upon this point at the meeting of the National Educational Association at Detroit it was pointed out that, at a large increase of expense to themselves, many parents are withdrawing their children from the "godless" public schools and sending them to the "religious" schools. To check this tendency the instinctive desire of parents for the inclusion of moral instruction in the school curriculum will have to be met.

In the *Century* for August, President Harper of the University of Chicago has an article on "Alleged Luxury Among College Students," in which he declares that he has seldom seen extravagance in its worst phases among college-bred people, their educated tastes forbidding such a thing. He admits that there is an increasing expenditure of money by college students, but thinks that this is less in proportion than the general increase in the rate of expenditure among the wealthy. He maintains that the college is democratic in spirit, is a social leveler, and puts a check upon luxurious living.

According to Mrs. Marie Owens, the child labor law on the statute books of the State of Illinois is not a dead letter. During the twelve years in which she has been acting under the Board of Education as detective sergeant, there has been a marked improvement regarding the enforcement of the law which forbids the employment of children under fourteen years of age in factories. The sights which were to be witnessed ten years ago in the slums of the city when frail children, some of them not more than seven years of age, worked for the pittance of seventy-five cents to a dollar a week, are no longer to be seen. The cry of the children has not been altogether unheeded.

The annual report of the Chicago Public Library shows that 1,164,320 books were distributed from the branch stations, and 608,421 from the main building. The number of volumes in the library has risen to 272,276, making a net increase of 13,778 for the year. English prose fiction is credited with forty-five per cent of the circulation, juvenile literature with twenty-eight per cent, history and biography with six per cent, geography and travels with five per cent. This ratio of difference between fiction and solid reading is, we presume, about the same as that which obtains elsewhere. It shows an undue proportion of condiments to substantial food.



## CONTRIBUTED

### MUTE WITNESSES.

The soft lamp gilds my desk to-night;  
My books stand all-a-row.  
I turn them o'er, and to my sight  
They seem to sorrow so!

The ancient rhymes of love and death,  
That were such comforters,  
Seem to know some living breath  
That all about them stirs.

Story and fable, quaint and good,  
They speak so bitterly!  
Not as the hand that penned them would  
That they should speak to me.

A little comment scribbled fine,  
A finger-print, a bit  
Of folded paper at some line,  
Tells how we talked of it.

Alike the poet and the sage,  
Gold-edge and russet-brown—  
A penciled word upon a page,  
A corner folded down!

The glamor of the verse is flown;  
The cut leaves seem to bleed.  
In the dim light I read alone  
The books she loved to read.  
—From "Love in a Mist," by Post Wheeler.

### FICTION AND PHILANTHROPY.

Mrs. A. M. Harrison.



THE passing of the Reform Bill in England in 1832, instead of being an end of reform, was but the beginning of a new era of reform. The people were like the lion which has tasted man's blood; they had had a taste of righting political wrongs, and it but whetted their appetite for righting the innumerable social wrongs they saw on every side. There were indeed in those early days of the century things permitted by law which seem incredible to us now. A leading writer says, "There were other slaves in those days than the negroes—slaves at home, condemned to a servitude as rigorous as that of the negro, and who, as far as personal treatment went, suffered more severely than the negroes on the better class of plantations. These were the workers in the great mines and factories. No law at this time regulated the hours of labor; a commission was appointed, and soon brought an immense amount of evidence to show the terrible effects, moral and physical, of over-working women and children."

A law was passed in 1833 forbidding them to work more than twelve hours a day and forbidding night work to children. Those were the days when Clarkson and Wilberforce were rousing the nation to white heat over the condition of the slave in the West Indies, and yet at that very time women were harnessed like horses to coal cars, and dragging them deep down in the mines of Merry England, and little children suf-

fered abuses that were crimes against civilization. It was such a state of things as this that made a woman's generous heart burn within her, and made her brave pen write the *Cry of the Children*:

Do you hear the children weeping, O my brothers?  
Ere the sorrow comes with years,  
They are leaning their young heads against their mothers,  
And that cannot stop their tears;  
They look up with their pale and sunken faces,  
And their look is dread to see,  
For you think you see their angels in their places  
With eyes meant for Deity.  
But the child's sob curseth deeper in the silence  
Than the strong man in his wrath.

And another poet as generous championed the cause of the poor women who were the slaves of the needle, in his *Song of the Shirt*.

But poetry was not the medium in which to attack abuses; the sceptre was passing from verse as the popular literature—in the Georgian era verse was in the ascendancy, in the Victorian the supremacy passed to prose. The novel was to be to this generation what the drama had been to the age of Elizabeth, and the periodical essay to the clubs and breakfast tables of Queen Anne. The function of the English novel previous to this had been purely to amuse; but with the awakening of the nation to the outrages against humanity that were protected by law in their midst, and with the awakening sense of their power to correct such vicious legislation, came the novel with a purpose.

Now I know that many consider the novel with a purpose as inartistic and inadmissible, and I hardly marvel at the conclusion when we consider the absurd lengths to which it is sometimes carried. For my part, I believe fiction, which is the most powerful literary weapon of our day, to be a legitimate means of exposing the needs and wrongs of humanity. Everything depends on the subject and the treatment. One of the masterpieces of the world's literature is Cervantes' great work; yet it was a romance with an avowed purpose—to expose the absurdities of knight errantry, and it laughed it out of existence. Yet no one will presume to say that Don Quixote is inartistic.

I think I may say that Charles Dickens was the pioneer in the English purpose novel. He began to write in the early thirties, and partook of the spirit of the framers of the Reform Bill. He came from the common people, and had felt himself the hardships of poverty, of prison and of child labor. The wrongs and needs of the common people appealed with special force to his sympathetic heart, and he has clothed them with immortality. Even in joyous *Pickwick Papers*, there is a blow at imprisonment for debt. His next book, *Nicholas Nickleby*, may be called the first of the long list of novels dealing with social questions which has been so marked a feature in modern literature. It was aimed at the cruelties inflicted on boys—boys generally whose parents were ashamed to own them—in the cheap boarding schools in Yorkshire. Before writing it, he went down to Yorkshire like a government commission and secured facts on which the sorrowful state of the pupils of Dotheboys' Hall were based. The publication of the book raised a storm of indignation throughout the island; a parliamentary investigation followed; the main facts as set forth by Dickens were clearly established, and such remedial measures were taken as to insure for the future the suppression of such institutions as Dotheboys' Hall, and the punishment of such small monsters as Squeers. Since then he has set his lance in rest

against many a social evil; he may be sometimes wrong, but can hardly be accused of want of honesty of purpose. He is one-sided, in that he is always for the poor and oppressed—but it is a generous partisanship. In *Oliver Twist* he exposed the evils of the poorhouse system, and the training of boys to crime. Investigation verified many of the pictures of low criminal life, and much good resulted from the true state of the case being known.

It is in one of his later novels, however, that he makes his most determined and elaborate attack on existing evils—I mean in *Hard Times*. Though it is not so popular as his other works with the general reader, yet no less a critic than Ruskin calls it the greatest he has written, and says it should be studied with close and earnest care by all students of social questions, and that Dickens' view was the right one, plainly and sharply told. It is a picture of the manufacturing town of smoke and mud, of the cruel factory system which rates laborers as figures in a sum, or power in a machine—without loves and likes, without memories and inclinations, without souls to weary and souls to hope. He also deals here in a masterly way with the broad question of the true function of education, and proves the folly of the utilitarianism which would degrade it to a mere economic question, and elevate a so-called practical education above the spiritual evolution of the race.

Dickens was the first great English student of Froebel, the first Englishman of note to advocate the kindergarten. He gives more attention to child training than any other novelist, or any other educator, except Froebel. He made school masters prominent characters in six of his books, and deals with nineteen different schools. He shows us the abuses of education in the brutality of Squeers and Creakle, in the cramming system at Dr. Blimbers', in the teaching of naught but hard facts by Mr. McChoakumchild—but these are offset by the dear old schoolmaster in *Old Curiosity Shop*, and by Dr. Strong in *David Copperfield*. Childhood has never had a more loving champion than Charles Dickens. Mr. James S. Hughes, inspector of schools of Toronto, Canada, has just published a book on *Dickens as an Educator*, in which he says that he took the most advanced position on every phase of modern educational thought, except manual training, and when he is thoroughly understood will be recognized as the Froebel of England.

Charles Reade worked so much with Dickens that it is not astonishing he should have written novels for the purpose of exposing wrongs, even if his own bent of mind had not led him that way; in point of fact, though, he naturally leaned very much toward reform and philanthropy. He was a great student of current social problems; he devoured newspapers, and many of his books were based on facts he gleaned from them; he compiled great scrap books from newspaper clippings and made great use of them in his writings. In *Never Too Late to Mend* he began a series of novels, each written to illustrate some social or public wrong. This one drew attention to the dreadful "silent system," as well as to other brutalities of English prison life, and was instrumental in effecting their amelioration; it also plead for the possibility of reform in a criminal. *Hard Cash* called attention to the abuses of lunatic asylums, and so forcibly did he put the facts he had gathered that it awakened official investigation, and lead to a change of English lunacy laws. *Put Yourself in His Place* is an exposure of

the system of terrorism practiced by labor unions on non-union men in manufacturing towns. He deals with the fallen women in the *New Magdalen*, gives a helping hand to advocates of woman's rights in the *Woman Hater*, and treats of vivisection and various other things in various other books. His writings have been the means of much good, though sometimes they carry the spirit of reform to excess.

Chartism was an aftermath of the Reform Bill, and was a radical movement for uplifting the laboring classes. One of its most earnest advocates was Charles Kingsley. He worked with Maurice among the poor, and their ideas and labors crystalized into what we know as Christian Socialism. He threw himself heart and soul into the Chartist movement, and used the pulpit, as well as the platform and the press, to proclaim its principles. He spoke from the pulpit of a brother clergyman on the text: "The Lord hath anointed me to preach the gospel to the poor," and preached freedom, equality and brotherhood to rich and poor alike; at the close of the sermon, the incumbent rose and denounced Kingsley's doctrines as false and mischievous. For a Church of England minister to do a thing like that, and endure a public rebuke like that, showed the heat of his convictions. Out of these convictions, of the wants of the poor and the injustices heaped on them, grew his famous novel, *Alton Locke, Tailor and Poet*. It was written while the Chartist movement was at its height, and just before its collapse, and was a plea that no man should be condemned from his birth to physical disease and mental despair. The hero, Alton Locke, tells his own story, and paints the dreadful, unsanitary conditions under which tailors plied their trade—conditions as deadly to the mind as to the body. It is said that co-operative associations among workmen were largely the result of Kingsley's labors and writings.

I think I may say that the novel with a purpose reached its zenith during the fifties; Kingsley and Reade wrote their fervent fiction then, and Dickens wrote *Hard Times* in that decade; and it was at this time that there came out the novel that stands with many for the loftiest achievement of philanthropic fiction—I mean *Uncle Tom's Cabin*. Its admirers claim for it, with truth, the widest circulation of any novel ever written; and claim also that it did more to awaken the world to the condition of slaves in the South, and to put into activity forces that culminated in the Civil War and the emancipation of the negro than all other books ever written, and all the eloquence of Beecher, or Garrison, or Phillips. I do not impugn the motives that impelled Mrs. Stowe to write the book, and I do not question that there may be a parallel for most of the sad things she tells—yet granting all that, I do claim that it is essentially false as presenting a picture of the slave in the South—false, because it presents what is rare and exceptional as normal and typical. If any one would take the trouble to collect every instance he could find of cruelty and neglect of children and mass them together, he could make out a respectable argument against the authority of parents over children; or if he would write up the Chicago man who made sausage of his wife, and the daily other instances of marital infelicity that we find in the daily press, he could denounce the marriage state as unjust to woman. The fact, that while all the men, even the boys, of the South were in the army, the negroes were left as protectors and breadwinners for the women and children, that not a

single instance of misuse of their power is on record, but innumerable instances are known of their fidelity and devotion to their helpless charges—those facts, I claim, are a complete vindication of my statement that the picture of slavery in *Uncle Tom's Cabin* is unfair and unfortunate. I yield to no one in joy and gratitude that the burden and shadow of inherited slavery is lifted from our land, but I sorrow unspeakably that the emancipation of the negro had to come in the ruin and bloodshed of civil war. And so, warmly as I approve of the philanthropic novel, and firmly as I believe in the good accomplished by its means, yet I wish from my heart that this novel with a purpose had never been written.

While we have had innumerable novels dealing with social questions in the past forty years, yet few of them can be classed under the head of philanthropic fiction in the same definite way that we can those of Dickens and Reade and Kingsley. Even that greatest novel of the century, *Les Misérables*, can hardly be called a novel with a practical purpose. It is more a psychological study of the rise and growth of a soul—of the transformation of a convict and an outcast into a hero and a savior of his kind. George Eliot gives us a picture of radicalism in *Felix Holt*, Mrs. Ward presents studies in social Christianity in *Robert Ellsmere* and *David Grieve*, of paternalism and socialism in *Marcella* and *Sir George Tressady*, but they are more problem novels than novels with a philanthropic purpose; you find the cool philosophic head in them, but you miss the warm beat of the humanitarian heart. And what is true of these two great women is true also of the multitude of lesser literary lights who have written on that line.

Sir Walter Besant, who has just passed away, has left us a distinct addition to philanthropic fiction in his *All Sorts and Conditions of Men*; it is not remarkable from a literary point of view, but it presents a much needed reform wisely and strongly. The heroine, Angela Messenger, a very rich woman, is anxious to do good with her money; she decides that in order to help the poor she must live among them and see for herself what they need. So she goes among poor sewing girls, works with them and helps them in various ways. Finally, the conviction forces itself on her that one of the most imperative needs of these poor toilers is amusement. She finds in the East End of the great joyless city where they live, schools, chapels, hospitals, almshouses—but no gardens, no art galleries, no libraries, no amusements of any kind. In this dreary place she dreamed of planting a Palace of Delight, where she would awaken in dull and lethargic minds a new sense—that of pleasure. There the people would cultivate a noble discontent, they would learn to be critical, they would cease to look on life as merely a down-sitting and an uprising; they would learn to cultivate the sense of pleasure, which is in itself civilizing. Such was her dream, and by means of her great wealth and her clever artisan lover, the Palace of Delight was built. It was a place where tired workers could come and find music, dancing, singing, acting, painting, reading, games, companionship, light, warmth, cheer, comfort.

Surely a wise and healthful plea for a need of toiling humanity that we do not often have presented to us. Food, raiment, regular work do not supply all the craving of their complex natures. The longing for change, for amusement, is just as imperious with

them as with our wealthy leisure class, and the lack of it, I doubt not, often drives them into the excitement of vicious dissipation. Angela's Palace of Delight was not only built in the novel—it has been built in reality. In East London a People's Palace has been erected, after the plan outlined in this book, and it is said to be a means of blessing to the neighborhood where it stands.

I have only presented a few of the abuses exposed by fiction, and a few of the reforms it has accomplished. In this day, when the brotherhood of man is felt to be a corollary of the Fatherhood of God, there are numberless agencies for philanthropic work; but I believe there are few which can accomplish more good than the novel with a purpose—if the writer of it have a wise head, and a warm heart, and a ready pen.

Lexington, Ky.

## LETTERS TO THE BOOKLOVER. THE DEVELOPMENT OF MR. JOHN FISKE.

My Dear Friend:

We all heard with much regret of the death of John Fiske. Always an interesting personality, he had in recent years won for himself the gratitude and the confidence of a large circle of readers. He had come, like Lord Beaconsfield, to stand "on the side of the angels." Like Saul among the prophets, he created amazement among many of his old philosophic supporters. But he gained new friends and admirers.

Of John Fiske's value as an historian I cannot speak with any authority. His *Short History of America* seems to me a model of its kind, alike in its clear and yet ample style and in the proportions which are observed in the plan of the work. I am more familiar with the other side of his productive life. I well remember the joy with which his *Cosmic Philosophy* was discovered at a time when a life's task seemed to loom up in the duty of mastering the synthetic philosophy of Mr. Herbert Spencer. No great and original thinker could have had a more sympathetic disciple or a more lucid and persuasive exponent than Mr. Spencer found in John Fiske. At the close of the second volume of his fascinating description of the evolutionary philosophy Fiske seemed to take an attitude towards religion which was more favorable to faith than that of his master. But I say "seemed" because Fiske himself, as he afterwards confessed, was not clear on the main features of the religious problem. In his *Cosmic Philosophy* he really did no more than leave the door open. He did not enter the unseen and describe it to us as firmly and confidently as he did in after years.

It was ten years after the publication of this large work which made him famous on both sides of the Atlantic, that Fiske sent out in 1884 his little book on *The Destiny of Man*. In the following year he followed that with another entitled *The Idea of God as Affected by Modern Knowledge*. These were brought to what is, alas! the last stage of development, in that most interesting volume, *Through Nature to God*. In these books Mr. Fiske, while maintaining in a half-hearted way, that he had not altered his opinions since the writing of his *Cosmic Philosophy*, yet acknowledges that he had gained much light upon the central problems with which he was concerned. The first of these great truths seems to have been that which the



learned people call the "teleological." He came to see that evolution makes man the crown and therefore the rational "end" of all the long historic process which produced him. Man is "the terminal fact in that stupendous process of evolution whereby things have come to be what they are. In the deepest sense it is as true as it ever was held to be, that the world was made for Man, and that the bringing forth in him of those qualities which we call highest and holiest is the final cause of creation." He says this had been vaguely in his mind when he wrote *Cosmic Philosophy*, but he adds: "After long hovering in the background of consciousness, it suddenly flashed upon me two years ago," and "it came with such vividness as to seem like a revelation."

Another truth on which Fiske rests his faith is described in the close of *Through Nature to God*. Briefly and in my own words it is this, that man's powers of perception and knowledge have been proved to be connected with external or objective realities because they have been built up into his whole orderly experience. History, or experience, rests on the reality of the things which man believes to be *there*. Now put that conversely, and it comes to this: In man's history we find the constant belief that he is in contact with spiritual realities; this belief has also resulted in the growth of the noblest and highest parts of man's nature, of his moral and religious history; therefore those spiritual realities in which he has believed are real. Concerning this John Fiske says: "So far as I am aware, the foregoing argument is here advanced for the first time." As to that claim of originality I must make a slight demur. The argument has been familiar to my own mind for many years and I am quite sure I did not invent it. It is with fear and trembling before the superior people who despised Joseph Cook, that I dare to write down my own conviction that Joseph Cook promulgated that very argument over and over again in Boston itself. Far be it from me to draw the conclusion that John Fiske got it from Joseph Cook. Of that I know nothing. But if he read the Monday lectures, I would incline to think that Joseph Cook sowed the seed which John Fiske watered.

John Fiske's theism never became fully ripe. It is a great question whether it rested on a sound philosophic basis; my own feeling being this, that his theism did not grow from the same root as his *Cosmic Philosophy* but was grafted on to it.

And John Fiske left us in ignorance, alas! as to his real attitude, in those last years, towards Christianity. He republished in 1876 in *The Unseen World* several articles, including two on the Person and Life of Christ, which show that at that time he had not discovered Christ. He adopted outright the conclusions of the Tubingen school in Germany, many of which he must have discarded in his last years. He said then (1876) that he hoped to write a full volume on "Jesus of Nazareth." And he referred to this lifelong desire in one of his last works. But we have no means of knowing what his development in this matter had been. It is amusing and yet sad to read those earlier essays and note one after another of the positions which he claims to have been put beyond all doubt by "scientific criticism" in Germany, and to recall that they have been exactly reversed by radical critics even in Germany. For example, that John most certainly wrote the Apocalypse in A. D. 68 but an unknown man produced the fourth gospel in A. D. 165-180; that Mark's gospel is most certainly the latest of the other three

and Matthew the earliest; that Luke's gospel has less of the Ebionitic spirit than Matthew's; that the Acts of the Apostles gives us "a garbled account" of the rise of the Church—are all positions which almost no one with a reputation to make or to save would attempt to defend today.

If there is one fact which stands out clearer than any other from John Fiske's religious speculations it is this, that philosophy may give you good grounds for being a theist, *if you already believe in God*, but that theism is not Christianity. The warm confidence in a Mind which directs all, is not the same thing, is not in the same world, with the consciousness that has found God immediately in Jesus Christ.

Yours faithfully,

A Bookman.

## PROTESTANTISM IN THE PHILIPPINES.

Herman P. Williams.



PROTESTANTISM is not a defined system of belief. It is rather a negation of traditional church tenets, and a refusal to be bound from propagating that negation. At the second Diet of Spires, 1529, the papal party had a majority over Luther's adherents. They were therefore able to pass a decree forbidding the extension of the reformed religion in those states that had not accepted it, and granting full liberty to loyal Catholics in those states that were dominated by the new teaching. The elector of Saxony, with several other princes and fourteen cities, whether for political or evangelical reasons, or both, joined in protest against such an edict, which fortified Romanism and bound and gagged the Reformation. By this act they gave name to subsequent reformers.

The same mental and spiritual tendencies that developed sixteenth century Protestantism in Europe have been manifested in miniature among the brown people of the Philippines. For three centuries the Catholic Church has given them a great deal that is good, and has also imposed upon them a great deal that is bad. They have received, more or less imperfectly, the good; and have learned to rebel against the bad, with varying sincerity. They have been living, in point of time, three hundred years behind the world. The form of Christianity they first received was mediaeval and they have been kept in an essentially mediaeval atmosphere. But the last half century has seen the Orient opened to trade; and has brought also to these islanders gleams of modern thought and stirrings of liberty. Their reformation has come—not like Germany's, national, ponderous, obstinate—but like the islanders themselves, untutored, vehement, incoherent. The rebellion of 1896 was a distinct revolt against the Church. Though it was itself apparently ineffectual, yet from another source the immediate interests of the people have been safeguarded, and now the question is, Will the religious element in their protest develop in them a new, healthful, growing spiritual life; or will the freer civic conditions glaze over the former issue and make them content with the old system of priest-craft.

Bojol is an island in the Visayan group. Here the Jesuits held sway in the seventeenth and eighteenth centuries. As is sometimes the case with religious orders, their priests were not always humane or just;

and Bojol gives us an early example of Philippine Protestantism. In 1622 some of the natives in the mountains erected an oratory to a heathen deity. They declared they were tired of the rule of the priests, and proceeded to sack churches and demolish shrines. This revolt, it is true, was promptly quelled by troops; but a century and a quarter afterwards a more serious one was provoked in the same island. A priest named Morales tried to coerce the natives into attending mass; and among other punitive measures refused one time to permit a burial service, and left the corpse to decompose in the sun. The brother of the deceased headed a party, killed the priest, and, acting upon the principle, "a tooth for a tooth," left him unburied. For thirty-five years the natives maintained their independence of Spanish power. Finally, the Jesuits were expelled, and the Recollets came to Bojol. A peace was patched up on condition of full pardon to the rebels.

But these instances were hardly indicative of any national trend. The real awakening has taken place throughout the throbbing years of the last half century. Thus 1872 exhibited a serious though insufficient protest against clerical government. Intelligent natives recognized the evil of a policy that filled all their parishes with Spanish priests to the exclusion of native clergy; especially, too, when these priests were all friars, confederated in political schemes by secret vows. A number of malcontents planned an uprising in Cavite and Manila; but their plans miscarried, and their leaders were executed on the Luneta.

From this trouble arose the immediate causes of the last rebellion. On pretext of preserving the peace, the mere word of the parish priest was employed to imprison, deport and dispossess, under the gentle auspices of the *guardia civil*, all who invited the covetous or malevolent attention of the friars. It was false doctrine that gave issue to Luther's protest; it was tyrannous power that crowded the Filipinos to revolt. In the one case the pope liberated souls from purgatory at his own caprice; in the other case the friars imprisoned their parishioners at will. The Germans resorted chiefly to logic; the Filipinos to arms; the nature of their respective grievances recommended these different remedies.

It was a pitiful inauguration of their cause, when the natives tried to capture the powder house at San Juan del Monte, Aug. 30, 1896. They were but peasants, innocent of the arts of war. Their leader was an honest rope-maker, who conducted the battle from the upper story of a house, by vociferously waving his hands. He and scores of his followers were mowed down by Spanish mausers. And it was rather a cheerless ending for their adventure when thirty-two of their leaders were duped and bribed into abandoning the cause a year and a quarter later. But their protest against religious abuses was not dead; and happily by God's providence, it has been given wise and beneficial advantage.

When the Filipinos had tried to capture Santa Cruz from Spanish soldiers, they raised a battle cry significant of their desires. It was: "Long live Spain! Down with the friars!" When, later, they published their platform of demands from the Spanish government, their first article was this: "Expulsion of the friars and restitution to the townships of the lands which the friars have appropriated, dividing the incumbencies held by them, as well as the episcopal sees, equally between peninsular and insular secular priests." The prime motive of their armed protest was, like Luther's, not schism, but reform.

They have made the just and essentially Protestant discrimination between the truth of religion and its perversions. An intelligent Mestizo near Iloilo spoke vehemently against the immoralities of the friars, but not against religion, though such ministers, of course, made him indifferent to their ministrations. A prominent citizen of Negros Island, himself a faithful Catholic, while on a church mission to Manila, made free to condemn the friars, and even Archbishop Chapelle himself, as unworthy leaders, and he represented the animus of many. Chaplain Pierce found prompt response when he sought to assemble a little group of natives in Malate for Protestant worship, and the missionaries discovered men who, independently and secretly, had worked out for themselves essentially Protestant beliefs. Now word comes that hundreds in and about Manila are allying themselves with the mission classes, especially of the Methodist Church. And a widespread secession from the Roman fold was reported as threatened by Buencamino. This last movement may be modified by the announcement of Archbishop Chapelle that the friars will be withdrawn from the archipelago. But however that event, the Philippines have come to their "Reformation," and the adherents of evangelical truth can do no better thing than press the issue.

## A MODERN VERSION OF THE PRODIGAL SON.

By Hamish Mann.



DAVID GORDON was the foremost scholar in the village school of Argyle, a Scotch settlement in northern Illinois. William Murdock, the hunchback teacher, who had for a generation taught the young idea how to shoot, predicted for him a distinguished career. His oft-repeated prophecy was, "He will never need to take off his coat and work for a living, as his father had to do before him; but will be able to live like a gentleman"—exemption from manual labor being the little dominie's mark of a gentleman.

Through the influence of an uncle, who had become wealthy by engaging in wild-cat banking schemes, touching which uncomplimentary rumors were afloat, David got a situation in Chicago as a bank clerk. A cleaner or more guileless boy never went from a country home to push his fortune in that modern Babylon. He carried into it an untarnished soul. He feared no evil because he did not know of any evil to fear. He had a frank and open look which inspired everybody with confidence. With his bank associates he became a general favorite. His promotion was rapid, and no one grudged it to him, for it was fairly won.

At the time of his leaving home his mother had said to him: "My laddie, all that I ask of you is that you come back to me wi' the een wi' which ye leave me." His flying visits to his rural home were marked events. For all of his old friends and neighbors he had a hearty word of greeting. "He's not a bit stuck up" was the general verdict. When he rushed up to his mother to receive her kiss of welcome she would take his face into her two hands and say: "Let me look at your een, Davie"; then gazing into their blue depths, a smile would break over her face as she said: "Ye will dae, Davie."

But a time came when David dreaded his mother's kiss and searching look. He tried, however, to brave

it out, and lightly said: "Ye need not be afraid about me, mither; I am all right." She knew better. Her mother love gave her intuitive power approaching omniscience. The tears which fell upon his cheek burned to his very soul. Sorrowfully she turned away, saying: "I hae lost my pure and noble boy." And so she had, although he would not own it. He had fallen into evil ways. His was the warm, impulsive, changeful Celtic nature that either soars or sinks. This time it sank; and that not gradually, but by a headlong plunge. Deterioration took place quickly, as it often does in the purest natures—on the same principle that the sting of an insect which will scarcely make an impression upon hard, gnarly fruit, will poison and spoil fruit of the finest quality.

Outwardly his conduct was as circumspect as ever. The recoil of sated desire had not yet come; the delirium of the new life into which he had been introduced had not exhausted itself; the gildings had not yet been rubbed off his stolen pleasures, revealing the pewter beneath; the apples of Sodom which he had eaten had not yet turned to ashes in his mouth; their taste was still sweet. Inwardly a silent revolution was going on. He had begun to throw off parental restraint, and to act for himself; he refused to be tied any longer to his mother's apron strings—which, by the way, is the safest place to which any boy can be tied; he began to think that his father and mother were too strict and old-fashioned, and that they did not know anything of the world; their ideas of what was proper for a modern young man being altogether out of date; and as every person must sooner or later try to adjust his beliefs to his life, he began to be skeptical on the subject of religion. He had not, however, got the length of saying things out loud, for he had not yet succeeded in hoodwinking his judgment or silencing his conscience or stifling his better nature. His mother, who read his heart like an open book, surprised him by turning round and answering his unspoken thoughts: "O Davie, my laddie, ye think that the ways in which ye have been brought up are too strict; ye think that ye hae at last found your liberty, but gin ye keep on in the way upon which you have entered, you will find that there is a way that seemeth good unto a man but the end thereof is death. Rejoice, O young man, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." David winced under his mother's searching words and remained silent. The judgment day came sooner than either of them expected.

His week's holiday was about over. It had not been a satisfactory time either to himself or to his family. He had been restless and unhappy. Some secret trouble seemed to be gnawing at his heart. He did not care to visit his old companions and neighbors as had been his wont, but wandered over the farm, the faithful old collie trotting at his heels. He was to return to the city on the morrow. He wanted to go away, but dreaded to go. The day had been sultry; there was a preternatural stillness in the air, presaging a storm; the muttering of distant thunder was heard; the clouds were rolling up. David, under the excuse of a headache, had left the harvest field, where he had been rendering temporary assistance in binding grain. He walked slowly to the barn, where, ascending the loft, he flung himself upon the mow of new-made hay. A groan that was half a prayer escaped him. Rover looked into his face and whined.

"Poor old fellow," he said, "I know you would help

me if you could; but this is something beyond you." Like the disciples of Christ who, in an hour of great strain, fell asleep for sorrow, David, after tugging at the problem of his life until his feelings became numb, fell asleep from sheer exhaustion. Neither the storm, nor the voice of approaching wheels, had availed to waken him. He slept on until he was suddenly aroused by the sound of the dinner horn, which was evidently blown at an early hour to summon his father from the field. A presentiment of coming calamity overpowered him, and he lay still until he heard his father's voice calling him to the house.

Two men had meanwhile driven up in a buggy and had taken shelter in the barn from the approaching storm. They inquired for Robert Gordon, saying that they wanted to see him upon urgent business. It was in answer to their inquiry that he was summoned from the harvest field.

As he stood in the doorway, hat in hand, his strong Scotch face fringed with a circlet of gray hair, he was an imposing figure. His bearing, if a trifle awkward, was dignified. He was a taciturn man, to whom words were precious things, not to be wasted upon small affairs. Turning his eyes toward the strangers, he said with a native courtesy: "I am Robert Gordon; what do you want with me?"

There was a pause, as if they hesitated to answer; then one of the gentlemen said: "Mr. Gordon, I may as well tell you at once that I am a representative of the bank at which your son is employed, and I am afraid that I have bad news for you. A check has been passed to which the signature has been forged, and it looks as if your son were the guilty party. I hope for your sake, and for his own, that he may be able to clear himself. Is he at home?"

"I think he is."

"Then will you please call him in?"

When David saw the bank officer, whom he at once recognized, he felt that his day of judgment had indeed come. He grew deathly pale; his knees trembled; he inwardly prayed that the earth might open and swallow him up; but no such thing happened. When his father, who was eagerly scanning his face, saw his guilty look the very springs of life broke within him. He gasped for breath, and only by gathering up his strength by a supreme act of will was he able to keep himself from falling off his chair.

"Oh, my God, to think that it should come to this! My God, has such an evil befallen us?"

Then turning to David, he said: "If you have done this thing, I beseech you, my son, not to add sin to sin by denying your guilt. Be honest with your soul and make complete confession."

"I am guilty," he stammeringly replied.

Then followed the story of his fall. It was a common tale of bad companions, of gambling, of so-called debts of honor, of money taken to pay the tax which Satan levies upon his dupes, of efforts at concealment, of vain attempts to refund the money which had been taken—and all leading up to the common end of exposure and ruin.

"Mr. Gordon," said the bank official, "we are heartily sorry for you; and as this is evidently a first offense, the bank directors have agreed beforehand that if confession was made, and thereby all further trouble avoided, and if you would make good the loss sustained by the bank, the matter would be hushed up. But, of course, your son will lose his place, as we could never trust him again."

(To be continued next week.)





## OUR PULPIT. THE HOLY GRAIL.

By Rev. Richard Fotheringham.

Text—"Seek and ye shall find" (Matt. vii. 7).



**T**HE legend of the Holy Grail, interwoven with much of English literature, has received a new and spiritual interpretation in the writings of Lord Tennyson.

I may tell you that I have chosen this subject of set purpose to-night. I often get very weary of the topics of the day. The noise of the world is always in our ears; and there is a danger of our losing the sweeter voices that would always speak to us if we had ears to hear; and I want to carry you, if I can, for a moment into the regions of beautiful thoughts and beautiful words.

First of all, let me relate the legend of the Holy Grail. It has several forms, but the most beautiful is that adopted by Tennyson. The Holy Grail was the cup out of which our Lord drank, and gave his disciples to drink at the last supper. This cup passed into the possession of Joseph of Arimathea, and to him it was the most precious treasure which he possessed. He journeyed much and journeyed far, preaching the gospel of his Lord, and everywhere he went he carried with him the sacred cup. At last he came in his wanderings to England, and here he found a lodgment for his treasure in the Abbey of Glastonbury, and, as the story goes, whoever could touch or even see it was healed at once of all his ills.

But then the times  
Grew to such evil that the holy cup  
Was caught away to heaven and disappeared.

And now for Tennyson's story of how Sir Percivale one of the best and bravest knights of the court of King Arthur, sought to find again the grail that had been thus lost in heavenly light.

He heard of it first from his sister, a holy nun, who, having heard of it, prayed that she might see it, and, after much fasting and prayer, did see it in sacred vision. So great was her joy that she told her brother, and bade him also seek to see it, and bid his brother-knights seek to see, for nothing else in all the world could compare with that vision. Do you not see what that means? To drink of this cup, to "know him and the fellowship of his sufferings" is the highest and most perfect thing that man can attain to. It is difficult; it is hard beyond description. But it is great. It satisfies.

Well, Sir Percivale tells his sister's story to all his fellow-knights, and, being a good man, fasts and prays in hope that the vision may come to him, and other knights follow his example.

They meet each evening in the wondrous Hall at Camelot, where Arthur loves to feast with his followers. There is always by the board an empty chair made long ago by Merlin the wizard, who has said concerning it, that whosoever sits in it will be lost. One night Arthur is absent from the board, delayed by an errand of mercy, and Sir Galahad, the virgin

knight, the youngest and the purest of them all, approached this chair and, saying, "If I lose myself. I save myself," seats himself in it. Instantly a thunder storm breaks over the hall.

And in the blast there smote along the hall  
A beam of light seven times more clear than day,  
And down the long beam stole the Holy Grail.

No one saw it save Sir Galahad, but they heard the thunder and saw the light, as St. Paul's companions heard and saw on the way to Damascus, yet did not participate in his vision. Then many of the other knights swore a solemn vow that they would journey until they too saw the Holy Grail. To-night I can only tell you about the experiences of Sir Percivale.

King Arthur arrived before the feast was ended and asked Sir Percivale the meaning of the excitement in their midst, and was told the story of the vision and the vows. The king's brow clouded. Most of them he feared only "followed wandering fires," yet since their vow was sacred they must go.

Next morning there was a tournament in which Sir Galahad and Sir Percivale carried all before them, and then our hero departed on his quest of the Holy Grail.

What follows is a wonderful allegory, and as I tell you the story I will try also to make its meaning plain. The first thing of which our knight became conscious was a burning thirst. "I was thirsty even unto death," he says. Do you understand that thirst? Have you ever felt it? Is it possible that you feel it now? "Blessed are they that do hunger and thirst after righteousness," said our Savior. Oh! but some of us do. We would give all that we possess to be Sir Galahad, who never lost the vision of the Holy Grail by day or night, who could have said like the apostle, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

But we shall find out that all other cisterns save one are broken cisterns which can hold no water. And this lesson our poem teaches.

I. Sir Percivale, aching with this thirst, came suddenly upon a sight which filled him for the moment with delight.

Deep lawns and then a brook . . . .  
And o'er the brook were apple trees,  
And apples by the brook.

and to himself he said:

I will rest here,  
I am not worthy of the quest.

I know very well that this is as far as many of you have yet come. There have indeed been strange stirrings within you—a deep desire for the very highest, a very wistful yearning to be Christ's; and you have come to the lawn and the brook, and the apple trees. This world is full of pleasures, and for some strange reason the devil is allowed to make them baits to lure souls away from God. Now, there is no harm in pleasure—in any innocent pleasure. I would not, if I could, turn life into a convent for any one of you. I know life too well, and I hope I know God too well for that. The cloistered life was a false life—an unnatural life—and those who sought it found it did not save them from their sins.

But pleasure, though it has its own sweet place in life, cannot satisfy the soul or take the place of the highest. And so Sir Percivale, when he had drunk of the brook and eaten the goodly apples, tells us, "All these things at once fell into dust, and I was left alone." That is true, is it not?

II. But there is one thing which, to the young

mind, seems to promise satisfaction. To have a home of one's own with love and trust; to gild its walls and make its safeguards sure appears the very crown of life. To that I say, Yes, in a way. There is nothing in this world more heavenlike than a home where love dwells. The marriage service—I know you will call me heretical—is to me more sacred than the communion service, and I rejoice always over "The hearts united; the two in love made one." But even human life, however true and tender, can never take the place of the love of Christ. Sir Percivale in his wanderings met his first love. She was more beautiful than ever. She was a princess in her own right. She had a kingdom to offer him, which she was ready to lay at his feet, and which her subjects were eager that he should accept. But he dare not because of something he had seen. He had beheld in his wanderings a beautiful house with a fair woman outside spinning at her wheel who rose to welcome him, but when he alighted she faded from his sight. Then the house became in his vision "no better than a broken shed," and in it a dead babe, and this, too, faded and he was left alone.

Now, I want to speak of life as I find it, and I am convinced that what the poet says here is true. If you are in quest, as the good knight was, of what is highest in life, no earthly love which is only of earth can satisfy you. God means you to love. God means you to have a home, but the only foundation on which a perfect earthly home can be built is Jesus Christ. "Can ye drink of the cup that I drink of?" he asked his disciples. "We can," they answered, and they were right. But the only home in which there is true happiness and lasting peace is the home where "the cup of Christ" stands always on the board.

III. A strange thing now happened to Sir Percivale. A yellow gleam suddenly flashed across the moon. "I thought," he says, "the sun was rising, yet the sun had risen." The ploughman left his plough, and the milkmaid left her pail as the light shone upon them, yet they fell down crushed before it. The light was the glitter of gold. To Sir Percivale it came as it comes to all of us—as a picture of his own line of life. "A knight in golden armor and with a crown of gold upon his head, and his horse in golden armor, jeweled everywhere." But when he touched him, he tells us, "he fell into dust, and I was left alone." That incident in the story has a very real message for an age which seeks gold more than it seeks God. There are few among you who do not want to make money. Make it by all means. Make as much of it as you can if you are making it honestly. But I have this to tell you. When you have made it—made it even beyond your utmost dream—you will be the poorest of the poor if there is nothing behind it. The man who is rich in gold is not necessarily the man who is rich in happiness. The only truly happy man is the man who is rich toward God.

IV. Presently our hero found himself climbing a great hill, on the top of which was built a wondrous city, and as he climbed a great crowd gathered by the city gate, crying, "Welcome, Sir Percivale, the mightiest and the purest among men." Glad was Sir Percivale as he heard that shout, and pressed up higher that he might meet the crowd; but when he reached the summit, lo! the crowd had gone. Nothing was there but ruins, and one aged man, who in response to his inquiry, "Where is that goodly company that so cried out upon me?" answered in amaze, "Whence and what art thou?" and disappeared.

What does it mean? Why, this—the applause of

men is nothing and less than nothing. Popularity fades in a day. To be liked or disliked by those around you counts not at all. The fashion of this world and its applause pass away, but you and I are pilgrims to eternity; and like Sir Percivale, we ought to be in quest of the Holy Grail—in search of the Highest, seeking to find the secret of Christ's life on earth, of which that holy cup was but the symbol.

V. And now let me tell you of how Sir Percivale's quest ended in success. He left the mountain top—he went down into the valley—the valley which Bunyan calls that of humiliation, and there he found a holy hermit's dwelling, who told him where he was wrong.

"Thou hast not true humility," said this good man. And then he saw a wonderful thing—a thing that makes me marvel, every time I read it, at Tennyson's insight into human nature. "Thou thoughtest," said he, "only of thy prowess and thy sins." There you have it in a sentence. We are all a mixture of pride and humility. We think of our good points and our bad ones and balance one against the other, when all the while Christ waits to be, what he alone can be, our Savior; but he can only be that when we make an utter surrender of our life and of our will and let him be all in all.

"My grace is sufficient for thee," he says, but he adds what it is hard to realize, "my strength is made perfect in weakness."

VI. The way in which the vision comes at last to Sir Percivale is in itself a gospel. Sir Galahad, the pure and the holy, to whom the vision of the Highest is clear by night and day, comes by chance to this same hermit's cell, and to his comrade says, "Come with me for thou shalt see the vision where I go." And so Sir Percivale goes with him. He watches him as he passes over the black blank swamp and beyond it enters on the great white sea which means eternity, and above his head there gleams the vision of the Holy Grail. To me that vision means more than I can tell you. I have never seen Christ so clearly as I have seen His presence brooding like a holy Dove over the lives of those I loved, and for Christ's sake almost adored. To have seen him in the lives of good men and pure and holy women is to know beyond a doubt how real and near he is. But to have seen him as he is, is best of all. And sometimes as I have lingered over this exquisite poem, I have thought that Sir Galahad, the spotless knight, was the poet's thought and image of Another. Oh, I have watched him cross the dark, black swamp of this world's wickedness—I have seen him pass into the shining sea of God's Eternity. I have sworn that I would follow him. Will you come too?

London, Eng.

Bishop Wilberforce used to tell a story of a clerk at a village church of the old style who deliberately took half-a-crown out of the offertory plate as he brought it up to the communion table, and slipped it into his pocket. "I distinctly saw him take it," said the Bishop, "and intended to charge him with it at the end of the service; but, carried away by the sublimity of the service, I forgot all about it. Next day I remembered, and spoke about it. 'Oh, sir,' said the old clerk, 'never you fash yourself about that! That half-crown has done good service for many years. I keep it to put down first; then the gentry, when they see a poor man like me put 2s. 6d. in the plate, cannot for shame give a less sum themselves!'"

**BIBLE SCHOOL.****ABRAHAM'S INTERCESSION.**

Lesson Aug. 18, 1901. Gen. 18: 16-33.

*Golden Text: The Effectual, fervent Prayer of a Righteous Man Availeth Much—Jas. 5: 16.***A CHICAGO TEACHER'S NOSES ON THE LESSON.**

Elias A. Long.

**Setting of the Lesson.**

Place: Abraham on the plain of Mamre at Hebron. Lot in Sodom. The location of the destroyed cities is in dispute, with a majority inclining to the view that their situation was north of the Dead Sea. What agencies God used to destroy the cities is unknown. We know that in later history towns have been swept away by fire, wind, water, earthquake.

Time: About fifteen years after the last lesson, usually ascribed to B. C. 1897. Abraham was 99 years old.

**Main Teaching of the Lesson.**

This lesson gives us a new glimpse into the heart of God. He who "in divers manners spake in times past" (Heb. 1: 1) now manifests himself to Abraham in a way more familiar than any yet narrated. In the last lesson Jehovah's visible presence was shown by the mysterious smoke and flaming torch. Ch. 15: 17. Now he condescends to appear in the likeness of man, as to a friend. 2 Chron. 20: 7. Indeed, so familiar becomes the conversation between God and the patriarch, that our thought is carried back to Eden and the communion there. This theophany was suggestive of that perfect revelation when God was manifest in the flesh. Matt. 1: 23. This lesson also shows the patience of God as he receives the petitions of his creatures; the value which God places on righteous living (V. 17-19); his wrath against sin (V. 20, 21); the doom of the wicked (Ch. 19: 15); the efficiency of prayer (V. 26) and man's need of an intercessor (V. 23).

Jehovah appeared at this time, as the previous verses show, to convey a new assurance, that within a year Sarah was to have a son, who was to be named Isaac. The simple narrative relates also the admirable grace of Abraham in entertaining three strangers, who proved to be angels. Ch. 19: 1; Heb. 13: 1. That these visitors were of superior rank is indicated, (1) by their approach to the chief Sheik's tent, which in a camp like Abraham's was always distinguishable; (2) in that Abraham "bowed towards the ground;" (3) in the offer of the best of the flock; (4) in his act of respect in standing while the guests were eating. Vs. 2-8. That one of the angels was none other than our Lord, the Eternal Son, who existed before Abraham (John 8: 58), and whose day Abraham rejoiced to see (John 8: 56), many have believed. He is the same exalted personage who under the name of "angel" or "angel of Jehovah," or "Angel of the Covenant" frequently appeared to the patriarchs in human form.

**V. 16. Entertaining Strangers.** "The men rose up." The angels whom Abraham had graciously entertained. Ch. 19: 1. They arose after the hospitality bestowed by their host. \* \* \* "Abraham." Not now Abram, for his name had been changed, as a new and distinct pledge that he should become the "father of a multitude" the meaning of his new name. Ch. 17: 4, 5. \* \* \* "Went with them." He honors his guests by accompanying them as guide. There were no public roads at that time. Two proceeded on to Sodom, where they passed the night at Lot's house (19: 1-3); the

third one, after listening to the entreaties of Abraham, later joins the others in Sodom. This is the Angel of Power as shown in Ch. 19: 17, 18, 24.

**V. 17, 18. Secret of the Lord.** "The Lord said." The chief angel discloses to Abraham the awful doom that awaited the cities of the plain. \* \* \* "Shall I hide from Abraham." The secret of the Lord is with them that fear him. Ps. 25: 14. What was hidden from worldly-minded Lot was disclosed to God-fearing Abraham. The cares, riches and pleasures of the world may blind the soul to dangers very clear to God's friends who have spiritual sight. Beginning at V. 20, Abraham speaks to God, and God to Abraham, as friend speaks to friend. God proves to be indeed a God of all comfort now sustaining him as with a shield (Chap. 15: 1); now giving the pledge of a new covenant; now a new name of hope; now his condescending presence. \* \* \* "A great and mighty nation." The change of name specially guaranteed this.

**V. 19. Ideal Patriarch.** "For I know him." God knew Abraham, as he knows us altogether. Ps. 139. It was because God knew Abraham's great fitness, that he chose him for his high purposes. He will choose us for duties in proportion to our fitness and willingness. \* \* \* "The way of the Lord." Here we have an exquisite picture of a righteous man whose fervent prayer availeth much. Jas. 5: 16. \* \* \* "He will command his children . . . household." Exercise parental authority as well as offer parental prayers and precepts. Patriarch means: the father-ruler. His household included the many shepherds and other servants of his camp.

**V. 20, 22. Beloved Lot's Danger.** "Cry of Sodom and Gomorrah." Because their sin was grievous. In Sodom there were not ten righteous persons. These cities were given over to forms of vice and crime the basest, meanest and most violent. The worst slums of modern cities could not be so utterly fallen as was the entire city of Sodom. That God resolved to destroy this city is apparent from V. 23. \* \* \* "I will go down and see." Speaking after the manner of a righteous earthly judge who bases justice on evidence. \* \* \* "If not I will know." The destruction of these cities was to stand as a monument of the doom of wickedness, to all future ages, hence it must be apparent that the decree was just and not rash nor excessive. \* \* \* "Turn their faces towards Sodom." Two of the three strangers proceed, after the manner of men, to witness the evidence of sin before punishment should fall. \* \* \* "Abraham stood yet before the Lord." Before the person of the third angel to intercede for Sodom. So one stands before God to intercede for us. 1 John 2: 1; Heb. 7: 25.

**V. 23. Friend of Sinners.** "Abraham drew near and said." Abraham, the friend of God, has a tender, sympathetic heart that reminds us of Christ's; for like Christ, he was the friend of publicans and sinners. With all his loathing for the city's wickedness, he yet could pray and we assume, weep "O, Sodom, Sodom," as the master prayed and wept over Jerusalem. Luke 13: 24. He was his brother's keeper. Gen. 4: 9. Fifteen years before he had, by strong and heroic stroke, redeemed the city from the slavery of Chedorlaomer and now he pleads that it may be saved from severer doom. We, too, will pray more earnestly for those for whom we have labored. Abraham here pleads for "the righteous," "the place" and "all the city." V. 23, 24, 28. Vain and unrighteous people little know of the care and concern which the devout entertain for them. \* \* \* "Wilt thou destroy the righteous with the wicked." Lot was relatively righteous. With all his imperfections he was incomparably better than his neighbors. The fact that he grieved at the sinfulness around him (2 Pet. 2: 7, 8) shows some good in him. From Ch. 19: 9 it appears that he was a judge who interfered with the people's sins. Like his uncle he was a hospitable man (19: 2, 3); he, too, had entertained angels unawares. For Lot's narrow, selfish prayer, see Ch. 19: 18-20. God sometimes throws to worldly men the gifts they crave. They have their reward in this life. Matt. 6: 2, 5, 16.

**V. 24. "Sin Very Orlevious"** "Not spare the place." The moral condition of the cities was hopeless. V. 20. They had been steadily growing worse until the "cry" of their sin (V. 21; Ch. 19: 13) ascended to heaven. They were like a gangrened limb which required to be amputated. The cities treated the death warning of the angels, and of Lot, as a false alarm and perished. Ch. 19: 13, 14. Later the Canaanites also were exterminated for their wickedness. Lev. 18: 24, 25.

**V. 25. Righteous Judgment.** "To slay the righteous with the wicked." Often in this world the righteous suffer



with and for the wicked. This shows that we must look to another world, for a complete carrying out of the justice of God. Rom. 8: 28. \* \* \* "That be far from thee." This fervent prayer availed much. By its means Lot and his family had timely warning and escaped the city's doom. \* \* \* "Shall not the Judge of all the earth do right?" To Abraham God is not the idol of a tribe, one of gods many, but the one true God of all the earth. It was this faith in the one true God that gave Abraham his great distinction and influence in the ancient world. Abraham believed that God would judge righteously, but how, was not clear—a matter ever puzzling to his children. But it is a great satisfaction to know, in this world with its mysteries of sin, that whatever else happens, God will judge the world in righteousness. Ps. 96: 13.

**V. 26. Salt of the Earth.** "If I find . . . I will spare." Here Abraham receives a definite answer to his petition. It shows the power and value of prayer. God does spare the wicked lest the righteous be injured. Matt. 13: 29, 30. \* \* \* "I will spare . . . for their sake." From this we learn that the wicked are constantly receiving benefits from the righteous. God continues to preserve the earth, for the sake of the heaven of goodness, which is working for leavening the whole lump. Matt. 13: 33. God delighteth in mercy. Micah 7: 18; Lam. 3: 22.

**V. 27. Holy Boldness.** "I have taken upon me to speak." Humility is the key note of Abraham's prayer as it must be of all true prayer. Having faith in the grace and condescension of God he makes bold to speak as a friend to a friend. Jas. 2: 23. But each one of us can come boldly to the throne of grace. (Heb. 4: 16). \* \* \* "Am but dust and ashes." He recognized the truth of his origin and thus to make him the more deeply humble.

**V. 28, 29. Enlarging Vision.** "Peradventure fifty . . . forty." The Lord's gracious response to his friend makes Abraham bold to further importune for Sodom. In him were all nations to be blest, why should he not pray for Sodom. In various attempts to reach Lot's heart he had failed. That we should cultivate earnest and untiring prayer is later taught by the parable of the importunate widow. Luke 18: 1-8. Notice that Abraham prays for others, Lot only for himself. Chapt. 19: 18-20.

**V. 30, 31. Constrained by Love.** "Let not the Lord be angry." Love "constraineth" Abraham to repeat his petition. 2 Cor. 5: 14. In praying that the Lord be not angry, how far he yet was from understanding the mercy and grace of the Lord. Nothing can better please God than when we show our interest in his great work of redemption by working and pleading for sinners. It was to that end God himself worked (Jno. 5: 17) and suffered, by sending his Son into the world to die for sinners. Abraham's pleadings were but the echo of divine love. \* \* \* "Thirty . . . twenty . . . ten be found." Abraham had first reduced by fives and then by tens. As a disciple and learner of God by his importunity, he gains, as do we, a clearer and larger vision of the mercy, patience and judgment of God.

**V. 32. God's Patience.** "Let not the Lord be angry." He repeats the language of verse 30. Abraham was upright in his pleadings and, far from causing anger, the prayer of the upright is God's delight. Prov. 15: 8. In truth it was Abraham who ceased asking before God ceased granting. Eph. 3: 20. Sometimes we incline to pray, as if we thought ourselves really better and more liberal than God, and that he must be won over to our high ideals. That is very wrong. \* \* \* "But this once." Abraham's intercession was limited, but, God be thanked, with Christ's intercession for us there is no limit. He ever liveth to make intercession for us. Heb. 7: 25. \* \* \* "I will not destroy it for ten's sake." A whole city would have been spared for the sake of ten righteous men. As this number was lacking the city was destroyed. There was only one "righteous" and he, from the circumstances of his being there, might without injustice and but for Abraham's prayer would have perished in the general overthrow.

As to the answer to Abraham's fervent prayer this followed to the extent that Lot, the best man in Sodom, his wife and two daughters escaped. For their sakes God even spared one of the five cities, Zoar. Ch. 19: 21, 22. Let us be reminded that every true prayer is answered, if not by a "yes" it is none the less answered if the response be a "no." That Sodom was not spared, was due to the incorrigible condition of its people. The will of man can thwart the loving purpose of heaven, and make void the prayer of the righteous.

## FIVE-MINUTE SERMON ON THE GOLDEN TEXT.

By Peter Ainslie



**P** RAYER is the mightiest power in all the world today. So far as achievements are concerned, there is nothing that can be mentioned by the side of it. I know that men talk about electricity and its achievements and I do not deny that they are wonderful, but when and where was there any power in men's hands to divide instantly a sea seven miles wide, to throw a transparent dam across a rapidly flowing river so that a great host passed over on dry land, to make wild lions pillows for God's prophet, to bring water out of a rock, to play with the stars so that they fought against the enemy and to make the sun and the moon stand still? These achievements are so old that we forget them, but we can lift up our eyes to-day and see what prayer is doing. See George Muller praying up an orphanage and Hudson Taylor praying up an army for the conversion of China. From a worldly point of view, they represent an ordinary type of men, but they believed God and the Almighty heard them. The Bristol orphanage cares for twelve hundred children and the China Inland mission has more than eight hundred missionaries and only God is back of these enterprises. "If the Lord be for us, who can be against us?" Both Testaments are full of examples of effectual, fervent prayers and all along through the ages, God has let shine great examples to remind us of the power that belongs to the Christian. You can go down too into the obscure places and you will find men and women who will tell you when and where God heard them. These cases may never get into print, but God makes the record of them. Prayer is the mightiest power against sickness, poverty and defeat. Out of all these fields vast armies of men and women can stand up and say that at such a time, if God had not heard our prayers, we would have suffered a complete overthrow, "but the Lord delivereth us out of them all." Has he not said: "The eyes of the Lord are upon the righteous and his ears are open unto their cry?" By the side of all promises, write, "The word of the Lord cannot be broken." Many possibilities lie within our grasp. God has given to us the power and he has named the cost, which is piety. From unworldly lips prayer is limitless. God wants his children to exercise the power. Pray to God. Talk with him frequently. He hears it all. Trust to his power rather than to your piety, to his grace than to your power, and he will bring it to pass.

Our Father, thou hast heard us often. Hear us always for Jesus' sake. Amen.

I can imagine a man who says, "It is of no use for me to make an effort; I am too weak, and the chain too strong." Give a good tug, my brother. Put out your best. Rise, weak and all as you are, only rise, and God almighty will rise with you and in you and for you. Although Alps were piled on Apennines, God the Lord will lay them in dust. Thy feet shall stand in heaven, if thou wilt but begin. That is how we are saved. God is the bottom of it and the top of it, but He works along these natural, human lines of self-determination.—John M'Neil.

## PRAYER MEETING.

Frederick F. Grim.

### THE WISE DECISION.

*Zech. 8:23; Reference Jer. 50: 4, 5; Isa. 2: 2, 3.*



HERE upon canvas or with the pen have we a truer portrayal of human experience than that which is given us by the prophets? They knew life and have reflected it with a sincerity that becomes at times painful. They were idealists; they were realists; but above all they were true to the truth as it was given them to see it. As long as encouragement and hope were the best tonic for the people they did not hesitate to give it; but when necessity laid upon them to administer that which was bitter and distasteful they did it with the calm assurance of having acted the part of a faithful physician. Like a wilful and half-spoiled child the people insisted on following their own way. The result was they must learn the most important lessons of life from the tragedy of the captivity.

We think how foolish they were! But after all, they reflect universal experience. How many there are who do not learn the deep things of life until they have passed under the rod of affliction. The prodigal son came to himself and faced about when he had spent all and become disgusted with his manner of life. The wise decision did not precede, but followed, his renegade career. So it is with us largely today; the rainbow of hope appears through the tears of disappointment.

#### *Our First Inquiry.*

Where is God and who are the people who are with him? for that is where we wish to be found. To those whose faith is fixed in the living God, triumph and victory are sure to come.

We are the spiritual inheritors of all the past—as a nation and as Christians. The world is looking to the Anglo-Saxon people for the solution of the great questions of individual and social duty. Are we living up to our opportunities? Are we fulfilling the expectation of far-distant lands as they send up their cry for life and love? Can we convince these people that God is with us and that he has a fatherly care for all men, if we, his children and agents, are so controlled by the commercial spirit of the age that we traffic in souls, delivering them to the adversary? Is it not well that we pause and ask ourselves the question—how long will he be the protector and sponsor of this nation if we do not more earnestly take heed unto our ways? Let us study the life of this great people of the past that we may not err as they have erred; finally to reap a fate like unto theirs. Though all the world should be against us, if God is with us victory will crown our efforts.

#### *Wise or Foolish.*

It would seem that many men are unwise or else they doubt that God is interested in our behalf.

Ofttimes our own lives lack the potency and sweetness of the divine presence. Too long we have been engaged in endless strife over genealogies and questions which do not satisfy the hungering of the starving soul. The accompaniments of true religion have been emphasized to the neglect of the essence. We have tithed mint, anise and cummin and neglected the weightier matters—the fundamental verities. It is not a question in science, a pure intellectual propo-

sition that we are asking men to decide; but it is one which must appeal to the ethical and religious sense of man, giving to his life a new curve. With urgency we should proclaim the living, loving Christ as the sinner's best friend.

Let us build upon the rock; let us have our lamps trimmed and burning, that we may be the promoters of the most genuinely spiritual type of religion that the world has seen.

## CHRISTIAN ENDEAVOR.

By Charles Blanchard.

### GOD'S REQUIREMENTS.

*Topic Aug. 18; Ref. Deut. 10:12-14.*

There is in this an affectionate appeal to reason. The great requirements of the law of Moses are based on the fundamental principles of morality. Let it be declared everywhere and always that religion is a reasonable matter. I never could see any sense in decrying the moral man, or trying to exalt the spiritual at the expense of the moral. There is no separating the moral and spiritual. God's requirements are reasonable.

#### *The Prophet's Summary.*

"He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8. This splendid summary of the divine requirements must appeal to the reason of all right-thinking men. And you will notice the appeal is to man—to all men. I cannot understand the attitude of opposition or passive indifference in which many men put themselves. It certainly must grow out of a misapprehension of the great divine and human requirements of religion. That there is a persistent ignorance, wilful or otherwise, on the part of great masses of men, of all classes and conditions, is apparent to any one who observes men. It may be partly owing to the failure on the part of many professed Christians to exemplify these three great principles of all true religion—justice, mercy, humility. There has been in the past an unwise emphasis of the theological requirements, which has resulted in confusing the popular mind, and led to the conclusion that religion is a sort of supernatural something which practical people cannot understand and cannot afford. I believe profoundly in the supernatural in the religion of revelation, but the moral and spiritual, the practical and supernatural, go together and help us to understand the deep things of God. Jesus said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The religion of Christ is practical and can be proven by trial. The Master waits the world's supreme test. He has given the challenge, and it abides the centuries. Christ summed up the law and the prophets in the two great commandments: "Thou shalt love the Lord thy God with all thy heart and with all thy soul—and thou shalt love thy neighbor as thyself." So we find the great divine requirements are the same for all time and for all men.

#### *"For Thy Good."*

This is the final proof. "For thy good" Moses gave the law; the prophets warned; holy men of God spake, as they were moved by the Holy Spirit; the Master spake as never man spake, lived as never man lived, and died as never man died. O believe it, obey it and live!

**THE QUIET HOUR.**

(The International Bible Reading Association Daily Readings.)

By the Rev. Alexander Smellie, M. A.

**GOD CALLS ABRAHAM.**

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."—Genesis 12: 2.

**Monday—Genesis 12, 1-9.**

Abram yielded an unquestioning obedience to God's call.

He went out, not knowing whither he went. A homeless wanderer, he pitched his tent to-day by the side of the well, and he could not have told you where his invisible Guide would bid him stretch its cords to-morrow. He submitted himself absolutely to the will of the heavenly Lord.

I must be like him, if I am to be a servant of God. Conversion is his call; and what is conversion? It is unspeakable grace on the divine side; but it is simple and unquestioning obedience on the human side. There is an untried God who must be followed without the shadow of a doubt. There is a country, "afar beyond the stars," which must be sought through good report and through bad.

Conversion is the richest blessedness; it is the completest sacrifice also.

**Tuesday—Nehemiah 9, 5-10.**

Mr. Ruskin writes in one of his little books, "The Crown of Wild Olive," "All good men know their captain; where he leads, they must follow; what he bids they must do. Without this trust and faith, without this captainship and soldiership, no great deed, no great salvation, is possible to man." I hope that I understand from experience the truth of these wise words.

Abraham did. When God "brought him forth out of Ur of the Chaldees," he "found his heart faithful." How the command reached him I cannot tell. But Abram embraced it, and carried it out, although it meant even more of mystery and hardship and loss than he could have dreamed.

Still there are glorious compensations. God "made a covenant" with Abraham, and "performed his words."

**Wednesday—Acts 7, 1-7.**

Abraham not only obeyed God's call; he waited long for the fulfilment of God's promise. The land flowing with milk and honey. God "gave him none inheritance in it, no, not so much as to set his foot on." Abraham lived and died an alien in his own possessions.

I am asked not only to obey the call of God, but to hold fellowship with him, and to stifle all distrust of him, although his dealings with me are very mysterious and very painful. I have the assurance of the inheritance, but the assurance tarries long for its realization. Meanwhile I must be content to be a stranger and a pilgrim. Meanwhile I must be prepared for apparent disappointment and failure, for separation from those who surround me, for intercourse with a God who is unseen and who is likely to prove my patience and my tenacity to the uttermost. But,

"To the hour of death, after this life's whim,  
When the heart beats low, and the eyes grow dim.  
And pain has exhausted every limb—

The lover of the Lord shall trust in him.

God bade Noah build an ark to the saving of his house from a deluge which was coming on the earth. And Noah obeyed, though present circumstances seemed to pronounce him a foolish and credulous man.

But the ark itself was a help to his trust.

Enoch walked with God in communion, and never doubted. So far as I know, Enoch's confidence was subjected to no supreme trial.

Abel offered to God an excellent sacrifice. He approached him with the ruddy lifeblood of one of the lambs of his flock. He sought peace with the righteous Lord. He yearned for the remission of his sins.

But Abraham transcended them all. He "believed God," though he was without the external helps which Noah had; though his sorest distresses, unlike Enoch's, came to him from the procedure of God himself; though he had to bring a costlier offering than Abel's to the altar. My Lord, create in me Abraham's triumphant faith.

**Friday—Hebrews 11, 6-10.**

Abraham looked for the city which hath the foundations, whose Builder and Maker is God. Indeed, he was a citizen of it, all the while he tabernacled in Canaan; for he had laid firm hold on the things which last, and the life which is life indeed.

When I do the will of God, I have the abiding home. And this is his will, that I believe on him whom he has sent. This, too, that I should be a saint, a holy man. And this, that I should glorify him on the earth, and should finish the work he has given me to do. If these desires of his are fulfilled in me, then mine is already the life eternal, and before I reach heaven. I dwell in the city which hath foundations.

**Saturday—Mark 1, 14-20.**

Who are the souls whom Jesus uses most? Who are they whom he can make "fishers of men"? They are those who have left all and followed him.

He gains from them implicit faith. Other voices used to influence them, to charm, and instruct, and sway them. But now his voice carries the supreme and satisfying message. They listen to him with absolute trust. His words are sweet to their taste. And have not these the true evangel to proclaim to others?

And he gains from them a glad obedience. Duty is not frigid and austere in their belief; it is the doing of his will who fills their whole horizon, and whom they esteem before all beside; it "doth wear the Godhead's most benignant grace." And have not these the sweetest and noblest life to expound?

May mine be this faith, this love, this obedience. For thus only shall I be a true fisher of men.

**Sunday—Mark 10, 28-31.**

"He shall receive a hundredfold now in this time." How true it is!

Trial endured for God enlarges my knowledge of divine truth. In the dark days I take a special interest in his Word. I grasp with a firmer hand his promises. I apprehend more richly his mind and his purpose. If "on the one side there is a darkening world," then, "on the other side there is a brightening Bible." And I should welcome the gloom which leads to such an issue.

And trial endured for God purifies my character. By it I am delivered from the undue love of what is seen and temporal.

And trial endured for God brings him very near. Sometimes he finds it hard to get a quiet season of communion with me. I have so much work to do; I have so many engagements to keep; I live in such a constant whirl. But he withdraws me from these into the wilderness, and he has leisure to speak to my heart, and I learn his power to soothe and sustain.

A hundredfold—yes, indeed!



## BOOKS

The *Theology of Albrecht Ritschl*, by Professor Albert Temple Swing of Oberlin, together with "Instruction in Ritschl," translated by Alice Mead Swing, A. B.

It is a misfortune that the Ritschlian theology became generally known in Britain and America at first mainly through hostile criticism. Professor Swing in this volume seeks to supply the Christian Religion" by Albrecht a corrective to that one-sidedness. If these pages sometimes have the appearance of special pleading, the reader cannot but be pleased with the enthusiasm, the first-hand knowledge of Ritschl, and the clear exposition of his views which they contain. The translation of Ritschl's famous "Unterricht," one of the most crabbedly written of all his works, will be very welcome, even to scholars. Perhaps especially to them, for it seems unlikely that even a translation will make it palatable to many others. We welcome this book very heartily and would urge those who wish to know the other side in the Ritschl controversy to peruse its pages.

"The Story of Nineteenth Century Science," by Henry Smith Williams, Harper & Brothers, publishers, is a portly volume of 475 pages. It is printed on heavy calendered paper and has about a hundred illustrations, most of which are portraits of eminent scientists. Its price is \$2.50. The table of contents includes all of the more important branches of science, and the manner of treatment while thoroughly accurate is not above the level of the ordinary reader. After a description of the condition of science at the beginning of the century, there follows a review of the century's progress in astronomy, paleontology, geology, meteorology, physics, chemistry, biology, anatomy, physiology, scientific medicine, and experimental psychology. Some final suggestions are also made touching some of the unsolved scientific problems. This book presents in an interesting and popular way the evolution of modern science. It gives also the most recent findings of modern research. To the general reader it will prove a source of valuable information, while to the preacher it will supply a rich store of illustrative material. The interest of the book is enhanced by brief sketches of the men whose scientific achievements are recorded.

"The Progress of the Century" is a companion volume to the "Story of Nineteenth Century Science." It is published by the same firm, and sells at the same price. But instead of being a continuous story—the work of

one writer—it is a collection of separate treatises, the work of a number of eminent specialists. The table of contents is as follows: Evolution, by Dr. Alfred Russel Wallace; Chemistry, by Prof. William Ramsay; Archaeology, by Prof. William M. Flinders-Petrie; Astronomy, by Sir Joseph Norman Lockyer; Philosophy, by Prof. Edward Caird; Medicine, by Dr. William Osler; Surgery, by Dr. W. W. Keen; Electricity, by Prof. Elihu Thomson; Physics, by President Thomas C. Mendenhall; War, by Sir Charles W. Dilke; Naval Ships, by Captain Alfred T. Mahan; Literature, by Andrew Lang; Engineering, by Thomas C. Clarke; Religion, by Cardinal James Gibbons, Prof. A. V. G. Allen, Prof. Richard J. H. Gotthell and Prof. Goldwin Smith. These papers, which are as far as possible stripped of technical phraseology, give the results of scientific investigation without overburdening the reader with the processes. They contain a mass of valuable first-hand knowledge not easily obtainable elsewhere.

In the opening chapter on Evolution Dr. Wallace takes the position that "Evolution, as a general principle, implies that all things in the universe, as we see them, have arisen from other things, which preceded them, by a process of modification, under action of those all-pervading but mysterious agencies known to us as 'natural forces,' or more generally 'the laws of nature.'" This naturalistic position may be defensible when we limit our view to things as we see them; but we must not forget that when we have discovered the physical basis of life we are still a long way from the basis of physical life. Life proceeds from life, and behind all things is the living God.

In the chapter on Religion there is a four-cornered discussion by representatives of Roman Catholicism, Protestantism, Judaism and Free Thought. Such discussions are profitable, for "truth is a torch, and the more 'tis shook it shines." The whole book is provocative of thought and will prove a valuable possession.

Up from Slavery; An Autobiography, by Booker T. Washington; Doubleday, Page & Co., New York; 330 pages; price, \$1.50.

This is a notable book. It has three outstanding features. First, the human interest in it is strong and pervasive; second, it incidentally throws a flood of light upon a great race problem; and third, it is written in a natural, simple style, which has all the charm of the highest art. But interesting as this book is, as showing the upward struggles of a heroic human soul against fearful odds, it has a still higher value as showing the possibilities of the negro race. In what has been attained by the individual, we have a promise and prophecy of what may yet be attained by the whole. The work of social regeneration among a people little more than a generation

removed from servitude, and but few generations removed from barbarism, must necessarily be slow. A nation may be born in a day, but its development is the patient work of centuries. But whatever may be our impression of the progress of the negro race since their emancipation, we are forced to admit that a people that can produce such a splendid specimen of humanity as Booker T. Washington are not without hope.

The crowning achievement of Mr. Washington's life—and the one with which this book is largely taken up—is the founding of the Tuskegee Normal and Industrial Institute. This work has given Mr. Washington the foremost place as educator among the colored people of the world. Following along the lines of Hampton Institute, where he was educated, he has built up a large training school which is being accepted as the model in the education of the negro youth. Mr. Washington sees that before the negro can rise he must become an industrial factor. He admits that too many educated negroes have become lawyers, doctors and clergymen. The first thing upon which he insists is that the negro must have a trade; and the second is that he must have a good moral character. His plan for solving the negro problem is eminently sensible, and has the highest endorsement of the Southern people. To get this bright view of the negro character and this hopeful view of the negro problem, read this absorbingly interesting book.

"Latin America," by Hubert W. Brown, M. A., illustrated. Fleming H. Revell Co., Chicago, 1901, pp. 308. Price, \$1.25. The five lectures of which this book is composed were first given before the students of Princeton Theological Seminary, and their purpose as stated by the author is to awaken an interest in Mexico and Central and South America as missionary fields. Mr. Brown was for sixteen years a missionary in Mexico. The subjects treated cover the history of the South American countries, dealing in alliterative fashion with the Pagans, the Papists, the Patriots, the Protestants, and the Present Problem. The aboriginal situation is described in the first chapter with the illustration of pagan beliefs and customs, and especially the resemblances of the early South American religious practices to many of those prevalent in Romanism. Under the second head, the splendid work of the early Catholic missionaries is described with the consequent wealth and power of the church, and the corruption and failure which followed. The political situation in these South American countries, which has led to such repeated revolutions, is the theme of the third chapter, which sets forth the causes of the awakening, the fight for independence, and the struggle for religious liberty. These earlier

chapters lay the foundation for the discussion of the real problem of Protestantism and its present missionary methods and duties. The writer believes that far greater interest ought to be taken in South and Central America as mission fields than is at present evident, either on the part of the missionary societies or of the Church at large. In the entire book, the author appears as an advocate. At the same time, he is eminently fair to Romanism, whose many virtues are not to be overlooked in the condemnation of its faults. No one can fail to be struck on reading this book with the fact which every student of the original races of the country has observed, namely, that Romanism invariably takes the practices of paganism and employs them, using only a different nomenclature, so that the feasts of the pagan gods become the feasts of the saints and the virgin, while the old sun dance is rechristened under the name of St. John. Almost every element of the old pagan faith can be found in Romanism with a change of label and a slight adaptation to Catholic ideas. The work closes with a number of excellent suggestions for missionary work and with a bibliography.

"With the Tibetans in Tent and Temple," by Susie Carson Rijnhart, M. D.; Fleming H. Revell company. Not since Livingstone recorded his travels in Africa has a more interesting book of its kind appeared than that of Mrs. Rijnhart, with the above title. It is a narration of fact surpassing fancy. The art of book-making consists in having something to say and saying it simply. Dr. Rijnhart had a most extraordinary experience to relate and tells it with a simplicity that is the very artlessness of art. If she has any fault at all it is that of telling an extraordinary story too modestly. Many a thrilling incident is compressed into a short paragraph. As her expedition to the lone, wild inner-land of that least known of all countries was undertaken with a transcendent purpose, the reader soon discovers that purpose revealed in the narrative. It is made abundantly evident that Dr. Rijnhart never sought adventure for adventure's sake.

Tibet lies on a high plateau in Central Asia. It is a nominal dependency of China, paying tribute to the "Son of Heaven," making a show of yielding to her authority on the border, but acting independently under the sway of the Grand Lama in the interior. This high potentate is a sort of Buddhist pontiff and the sacred city of Lhasa, where he lives surrounded by great Lamaseries of monks, is not allowed to be desecrated by the foot of unbelieving foreigners. The people of the inner-land are nomads and trade with China is carried on by means of great caravans. Every trader is a robber when away from home.

After a few years of residence on the border, Mr. and Mrs. Rijnhart undertook a pioneering missionary trip into the interior and succeeded in piercing almost to the sacred capital. It was a picturesque country through which they traveled, with great mountains, rolling plains, blue inland seas and wild, roving peoples. Hospitality is a sacred virtue among them, and all would have gone well but for the prevalence of brigandage, which is a sort of by-occupation. In quick succession came the loss of all their goods; the death of their child; the desertion of their guides; and then the climax of tragedy, the murder of Mr. Rijnhart. After that followed two months of sleeplessness and hardships and dangers, rendered doubly perilous by the position of a woman in a country which forbids her not only consideration, but even courtesy.

Interwoven throughout this interesting volume are pen pictures of landscapes, dwellings, strange peoples, and customs, these serving as a most effective background for the moving drama. The description of battles during the Mohammedan rebellion; of a residence within the walls of a great Lamasery; of the religious beliefs and ceremonies of the far-famed Buddhist Lamas, and of numberless remarkable things in connection with a land so little known, are of themselves sufficient to make the volume well worth perusing. Every reader will lay it down impressed with the heroic element in Christian missions. He will also have his hope fortified in the future of missions, even in such hard fields as Tibet. He will marvel at the consecration of one who could give herself to a people who had despoiled her of the chief treasures of her life. Dr. Rijnhart's desire to return to Tibet in spite of all the tribulations endured is of the spirit of Christ. It was this spirit of ready sacrifice that rendered the early Christians gloriously triumphant.

Bible Characters; Joseph and Mary to James, Brother of Jesus, by Alexander Whyte. Fleming H. Revell Co., Chicago, 1901, pp. 245. Price, \$1.25.

Dr. Whyte is probably the best of all Bible character students, and is the author of several volumes of studies similar to those which the present book contains. Earlier volumes have given studies in characters from Adam to Achan, from Gideon to Absalom, and from Achitophel to Nehemiah. The present one deals with such characters as Joseph and Mary, Simeon, Zacharias and Elizabeth, John the Baptist, Nicodemus, Peter, John, Matthew, Lazarus, Mary Magdalen, and several of the people met in the ministries of Jesus' life, such as the widow with the two mites, the woman with the issue of blood, the penitent thief, Annanias and Sapphira, and the Ethiopian eunuch. Dr. Whyte has an admirable faculty of getting at the heart of a

character and interpreting it to us. The studies are both historical and devotional and furnish admirable material for private perusal or family devotion.

No surer way could be found to make glad the heart of a boy than to put into his hands the dainty book entitled "Everyday Birds," by Bradford Torrey. It is a square 12 mo. volume of 106 pages, and is published by Houghton, Mifflin & Co., which is guarantee for the excellency of its workmanship. It sells at a dollar. The twelve colored plates with which it is illustrated are copies of Audubon's famous pictures. The text of the book consists of elementary studies of bird nature by one who has the eye and the heart of a naturalist. It is just the kind of book to slip into one's traveling bag when starting out on a vacation. It ought to be read when lying prone on the grass in some shady grove, listening to the songs of the birds.

"The Jewish Encyclopedia" is the title of a large and important work which is being issued by the publishing house of Funk & Wagnalls Co. It will consist of ten volumes and when completed will be a monument of modern scholarship. Some 400 American and European scholars are engaged in its preparation. The estimated cost will not fall short of \$750,000. In its scope the book includes the history, religion, literature and customs of the Jewish people from the earliest times to the present day. The first volume has just been issued.

"From the Dream of My Youth," by E. P. Tenny, Lothrop Publishing Co. We make two quotations, which are sample bits of practical wisdom, strung upon a slender thread of narrative.

"It is as wicked to worry as to blunder. It is as foolish to look behind despairing as to fall in foresight."

"The world much begrudges the space to record its woes; but he who has joys to tell finds room enough. Our world is so made up that sorrow is not artistic unless the cloud be turned to the sun to show the silver lining."

"The Tempting of Father Anthony" is the title of a new novel by George Horton which A. C. McClurg & Co. announce for publication Oct. 1. It is an idyllic love story, the scenes of which are laid in Argolis, where Mr. Horton spent his summers during his residence in Greece. The illustrations are being made by Otto J. Schneider of Chicago.

With the present widely diversified endeavors of the settlement Miss Jane Addams finds her life largely full. She has written and lectured widely, however. Just now she is writing a book.

upon "Democracy and Social Ethics," and her publisher already has made the announcement of it. She is a contributor to the magazines and has delivered courses of lectures at the University of Chicago, at the University of West Virginia, and at the University of Iowa. In university extension work she has appeared on the platform in numerous cities.

"A Religion That Will Wear" is the title of a book which is attracting considerable notice in England. It is a "layman's confession of faith, addressed to agnostics by a Scottish Presbyterian," whose identity is as yet unknown. An American edition of the book will be issued by Thomas Whitaker.

### LITERARY NOTES.

**Adjustable Authors.**—The most cheerful author, Samuel Smiles; the noisiest, Howells; the tallest, Longfellow; the most flowery, Hawthorne; the holiest, Pope; the happiest, Gay; the most amusing, Thomas Tickell; the most fiery, Burns; the most talkative, Chatterton; the most distressed, Aken-side.—Chicago Times-Herald.

Marie Corelli is said to be the literary lion of Stratford-on-Avon. She lives in a large and extremely pretty house. She is very popular in the famous little Warwickshire town, and there is little doubt, one of her admirers says, that a great many of its people are far better acquainted with "The Mighty Atom" than with "Hamlet."

Responding to the toast of "The Ladies" recently at the Authors' club dinner in London, Mrs. Humphrey Ward asserted that there was something to be said for the "novel with a purpose" and confessed to belonging to that denomination of writers that did not always bear a good name. She said that the artist is no worse, but better, for stepping outside the limitations of art sometimes for the sake of social service.

In the new Encyclopedia Biblica Professor George Adam Smith expresses a "hope that nobody will go to Beersheba looking for the seven wells which gave name to the place. But recently Professor George L. Robinson of McCormick Theological seminary has found the seven wells and prints in the Biblical World a description of six of them with photogravures of them.

In a letter to a friend in 1893 Huxley wrote regarding certain honors which he had been assisting to bestow on the memory of a departed Englishman whom he did not particularly care for "Whatever the man might be he did a lot of first-rate work, and now that he can do no more mischief he has a right

to his wages for it. If I only live another ten years I expect to be made a saint myself. 'Many a better man has been made a saint of,' as old David Hume said to his housekeeper when they chalked up 'St. David's street' on his wall."

Mr. Winston Churchill announces that he has about completed another historical novel, and that Abraham Lincoln, U. S. Grant and William Tecumseh Sherman are to figure in it. Mr. Churchill would doubtless have chucked Jeff Davis, Robert E. Lee and Stonewall Jackson in it if he could have had a little more time. It is reported, however, that he received the following telegram from his publishers a few days ago:

"Chop it where you are. Mob outside howling for the new book. We can't hold out much longer. First edition, 960,000 copies."

The author of "The Helmet of Navarre" is a young lady who is only a little more than 20 years old. The story has an average of two bloody fights to the page. It is alleged that Miss Runkle fainted the other day when her mother's cook cut her thumb with the potato knife.

Some publisher is missing a golden opportunity in neglecting to bring out "The Love Letters of Brigham Young."

Mary E. Wilkins has written a love song containing this stanza:

"The honeysuckle is red on the rock;  
The willow floats over the brook like a feather;  
In every shadow some love lies hid,  
And you and I in the world together."

The latest report from New Jersey says, however, that the doctor is still impatiently waiting.

A New York publisher of novels gives some points of interest. He thinks that 40,000 to 50,000 is a good sale for a novel. A book is worth having if it sells a clear 2,500 copies, and the ordinary book is not a loss to the publisher, save in time and trouble, if it sells a thousand copies. It is now rare in America to buy the copyright of a book. An average number for a first edition is 1,500, and when a book reaches a sale of 5,000 it is well worth advertising.

Mr. Benjamin Kidd, who has maintained a long silence since the publication of his successful book, is engaged upon another, which he hopes to have ready for publication in the autumn of next year.

A. Henry Savage Landor, the author of "In a Forbidden Land," has written a book on the recent disturbances in

China. He was in Tientsin when it was taken, entered Peking with the relieving forces and was the first European to enter the forbidden city as a guest by the side of the Russian general.

Tolstoi is finishing a new novel to be called "Who Is Right?" It will be highly sensational and a sort of complementary work to "Resurrection."

"Impostors Among Animals" are so numerous and so clever that Professor William M. Wheeler's illustrated article on their tricks and devices will probably be a revelation to most readers of the July Century. Some insects, it seems, could give points to Sherlock Holmes.

Mr. Morley's life of Gladstone is so far advanced that the American publishers have been able to decide on the form in which they are to issue it. The American edition will be in two volumes, while the English one may be in three, though the point is not settled.

The lapse of copyrights is causing a boom in George Eliot's works. Three new editions of "Adam Bede" have appeared in barely more than as many weeks, and there are more to follow.

A new book by Andrew Lang will be published. It is entitled "Magic and Early Religion," and contains a series of criticisms of recent speculations about early religion. Other essays deal with the latest anthropological research in the fields of religion and magic.

Messrs. Frederick Warne & Co., New York, will issue during the coming season:

A new and powerful romance by Silas K. Hocking, "The Fate of Endiloe," a Cornish story written in this author's best style.

"Kitty's Victoria Cross," a new story by Robert Cromie, author of "A Plunge Into Space," "For England's Sake," "The Crack of Doom," etc. The incidents of this bright and vigorous story take place principally in a little country town in the North of Ireland.

A new edition of "Bootles' Baby; a Story of the Scarlet Lancers," and "Houp-la!" by John Strange Winter. Profusely illustrated. In one volume. 8vo., paper covers.

"The Bridge Manual," by the foremost English authority and expert, John Doe. An illustrated practical course of instruction and complete guide to the conventions of the game. With illustrated hands of actual play printed in red and black.

"The Queen: Her Life and Reign." By the late L. Valentine. Brought up to date and profusely illustrated.



## NOTES AND PERSONALS

M. E. Massey has resigned at Edwards, Ind.

A. L. Platt will close his work with the Brazil, Ind., church August 11.

L. L. Carpenter dedicated the new church at Alfordsville, Ind., July 21st.

J. O. Shelburne reports 24 additions in a meeting which closed at Narrows, Va., recently.

W. W. Blalock closes his work at Lamar, Mo., August 25th. He will then be available.

L. E. Sellers of Terre Haute, Ind., is spending his vacation at the University of Chicago.

R. Leland Brown is in a tent meeting at Murdock, Ill. There were eight additions at last report.

E. W. Yocum reports two confessions at Ox Bow, Neb., recently. He expects to close his work at Dewese, Oct. 1st.

J. S. Smith, pastor at Carlinville, Ill., desires to correspond with some good evangelist for a meeting this fall and winter.

H. A. Davis, evangelist, of Colorado recently closed a successful meeting at Lamar, Colo., where Bro. Runyan is pastor, with 17 additions.

The church at Canton, O., is building a tabernacle to hold 3,000 people, in which to hold their meeting which is to begin August 25th and continue eight weeks.

Z. E. Bates, minister at Rudolph, Ohio, reports the cause in a prosperous condition there. The Children's Day offering was \$241.00. There were three baptisms this month.

H. B. Easterling, pastor at Illiopolis, Ill., reports three confessions at Bethany, Ill., July 21st, and four additions by letter. They are arranging for a revival meeting there during the early fall.

On July 21st Walter Scott Priest, pastor at Atchison, Kan., celebrated the 21st anniversary of his ministry. In this time he has preached 2,457 sermons, received 1,200 persons into the church, married 234 couples and conducted 267 funeral services, besides many special addresses.

The many friends of Prof. C. M. Hughes, our Singing Evangelist, will be glad to learn that his child that has been so very low is now improving. Bro. Hughes has lost much time from the work but is now ready to answer calls for meetings beginning at once. Address him at Lexington, Ky.

J. B. Jones of Bellevue, Ky., is spending his vacation holding meetings. He assisted L. B. Haskins nine days at Cordova, Ky., with thirty additions, and is now with H. M. Po'sgrove at the "Old Battle Run" church. The work at Bellevue prospers and they are expecting a great meeting in the fall.

J. H. Stottler of Mt. Carmel, Ill., has been engaged by the church at Cen-

tralia, Ill., as pastor to begin Sept. 1st.

F. W. Collins reports three additions recently at Kellogg, Iowa. Bro. Collins will close his three years' pastorate there Sept. 1st, having resigned July 1st. He will then be available elsewhere.

A. F. Henry of Madison, S. D., writes as follows July 22: "We are still holding on here. Our State Evangelist, W. S. Lemmon, was with us again yesterday, and four were added by statement. We have organized a Sunday school, which starts out well. We expect to begin a tent-meeting about the first of August, with Bro. Lemmon to lead in the work."

D. R. Moss, pastor at Niles, O., reports the accession recently to the church there of Joseph McCormick, the pastor of the P. Methodist church in that place. Bro. McCormick, he says, is a talented man and desires to continue in the Master's service, preaching the gospel in its fullness and simplicity. It is hoped that he may soon find suitable work with one of our churches.

The week ending July 25th witnessed a big loss in the receipts for Foreign Missions, the total loss being \$2,754.39. This is due in part to the fact that last year we received something like \$1,700 for India Famine Relief during the same period of time. Nevertheless we are greatly distressed at this loss and trust that the friends of the work will hasten forward their offerings as soon as possible.

The Evangelist Congress of the Maxinkuke Assembly will be held August 7-8. The program contains many attractions, including addresses by Chas. Reign Scoville, W. E. Harlow, Allen Wilson, Roland A. Nichols and others. It is expected that all the evangelists present will have some part in the program. Chas. Reign Scoville is the president, and Frank C. Huston is secretary.

The offering for Home Missions has made a gain of over \$28,000 for the year. A gain of \$9,000 more before the close of the books the 30th of September, will give us the much to be desired \$100,000 for the cause of Home Missions. If all the churches that have not yet sent in their offering will do so immediately, we will be able to reach the much desired goal. Send all money to Benj. L. Smith, Cincinnati, Ohio, Y. M. C. A. building.

C. E. Millard, singing evangelist, of Maysville, Mo., writes as follows: "I have sold my old outfit for giving illustrated songs to C. A. Lacy of Norman, Okla. He is a talented young musician and with the illustrated songs will be a good aid to pastors in small churches where they hold their own meetings. I will have a very extensive outfit now for giving the illustrated songs, and will be better prepared than ever to work in large cities. I have not engaged as yet for September."

Are you planning to attend the First Twentieth Century Convention? Special trains to accommodate delegates via the Burlington Route with all modern equipments have been arranged.

The Christian Century Special will leave Chicago Thursday. There will be chair cars and sleepers and dining cars. A fine program en route. This will be the popular convention train. Write for information. Ladies will receive every attention en route and while in Chicago. Plan to go with the Christian Century Special.

All who are planning to attend the First Twentieth Century Christian Convention from the East and South should arrange to spend a day or two in Chicago. So many requests have come for a special train from Chicago to Minneapolis on Monday of the convention week that arrangements will be made to have special chair cars for our delegates on the regular train via the Burlington Route leaving Chicago Monday night and arriving in Minneapolis in time for the morning sessions Tuesday. There will also be a special sleeper and a special chair car on the regular Burlington train Wednesday night to accommodate the delegates who desire to reach Minneapolis in time for the opening reception of the Christian Woman's Board of Missions. All ladies desiring their baggage transferred free of charge or any information regarding trains from Chicago to Minneapolis will find it to their interest to write the Christian Century or Mr. F. E. Bell, city ticket agent of the Burlington Route, 100 Adams street, Chicago, Ill.

The preparation for the September collection cannot begin too soon. When a great brotherhood begins a work like church extension, provides a board of managers and proves the enterprise to be successful, then every church should fall into line. What a church will do for church extension or any missionary enterprise will depend invariably upon the pastor and elders. They lead an advance or a retreat in church work. This responsibility cannot be evaded. God knows where the responsibility lies and he will require an accounting. May he say of all our pastors and elders, "Well done." One thousand three hundred churches sent church extension offerings last year. We must certainly increase that number this year.

Forrest D. Ferrall, pastor at Pleasantville, Iowa, writes as follows: "Our regular services have continued unabated during the heated period. Am, preaching a series of diagram sermons to our evening audiences and have the basement of the church equipped and ready to receive hearers when the main auditorium is too hot for comfort. We have a loyal band of endeavorers here at Pleasantville who have not omitted a single service during the recent hot spell. Their report at the county convention held in Pella the last of June, was the best of all in point of progress. Our society, was given three county officers, viz.: President, corresponding secretary and superintendent of the junior work. Have been called to remain with this congregation as pastor for the fourth year."

## CORRESPONDENCE

### ILLINOIS ATTENTION.

Our state meeting convenes at Springfield, September 9-12, and all Disciples are urged to attend. Each contributing church should choose and send delegates. All members made cordially welcome. Come and bring the family. See that your minister is in position to attend. Send him if necessary with his wife. He cannot do you so good a service if he remains away from this great meeting. The program committee has done well and the feast is good. We need you and the cause needs you. Railroad rates will be announced later. Plan to come and you will get there. Day sessions will be held in the First Christian church and evening sessions in the Capitol building.

J. Fred Jones, Sec.

Bloomington.

### ILLINOIS Y. P. S. C. E. NOTES.

Joliet now feels that with \$100 more from the Endeavorers of the state they could lift every dollar's incumbrance from their \$1,800 lot. Let us have quick responses all along the line. Send all offerings for Joliet to Miss Ida J. Swan, Sec. and Treas., Chambersburg, Ill.

Out of twenty-seven societies reporting one is using the Bethany reading course; six have systematic giving; eight observed Endeavor Day, and six Forefather's Day.

The churches of the future will co-operate just about as the young people do today. One society out of four is not enough. We give for Africa, Cuba, foreign and home missions, and county unions. Why draw the line on state work, the most fertile field of all? A church in Joliet in five years will save as many souls as all the missions in Turkey in the same time. Not less abroad, young people, but more at home. Will F. Shaw, Supt. C. E.

1602 Jackson street, Charleston.

### SOUTHERN ILLINOIS MINISTERIAL ASSOCIATION.

The annual convention of the S. I. M. A. for 1901 was held at Cairo, July 22d to 25th.

The convention was well-attended, even though the thermometer was close to 100 degrees in the shade.

The program called for lectures by President Rossborough, Clark Braden, W. L. Crim, G. W. Tate, W. A. Me-loan, C. S. Towne. All of these were present and responded with able and helpful addresses except W. A. Me-loan.

At the Wednesday evening session the convention, with great enthusiasm, adopted a resolution commending very

highly the lecture, "With the Pioneers," by C. C. Redgrave, illustrated by stereopticon.

One pleasing feature of the convention was the large number of the older preachers in attendance.

The following officers were elected: President, G. W. Tate, West Salem; vice-president, R. H. Robertson, Du Quoin; secretary, Walter Kline, Robinson; treasurer, H. Y. Kellar, Effingham. Walter Kline, Sec.

Robinson, Ill.

### SOUTHWEST IOWA.

W. T. Fisher of Clarinda is secretary. To him all district correspondence should be addressed.

Bro. Geo. Munro of University Place, Des Moines, is a strong man who could be secured as a pastor for some of our larger churches.

J. L. Johnson is putting up his new church at Russell despite the hot weather.

The writer of these notes spent a few weeks recently visiting some of the larger churches of the district, and running out to the smaller ones to get acquainted and suggest closer co-operation. He stopped at Clarinda, Bedford, Lenox and Creston. The Lord's work was prospering in all these places. There is no time for resting. Hot weather Christians make for themselves armor against a hotter place.

The Century is largely taken throughout the district.

W. W. Wharton, President.

### IOWA NOTES.

R. M. Estes has been employed by the churches at Nichols and Columbus City and will preach half time at each place.

J. Will Walters has a call to the church at Red Oak and we understand will accept. Brother Walters is one of our bright young men and we are glad that he is going to Red Oak.

Percy Leach is the new pastor at Iowa City and will begin work September 1st.

Lee Furguson has been called to the work at Bedford.

G. W. Kitchen was at Corydon last Lord's day.

About one-third of the churches have returned the statistic cards and the reports are uniformly encouraging, but we hope to get them all in soon.

The time for our state convention is near at hand and we want to make it one of the best in our history. The Cedar Rapids brethren will spare no pains to make the delegates welcome and the board has prepared a good program. The delegates will be given lodging and breakfast free and dinner and supper will be furnished at the church at a small cost.

The ladies of the C. W. B. M. will begin their session Monday afternoon, September 9th, and continue until 4

o'clock Tuesday afternoon. The I. C. C. session proper will begin Tuesday evening with an address by the president of the convention, I. N. McCash. Wednesday evening will be Educational session, and Thursday night we will have a grand Jubilee service conducted by the Endeavorers, closing the session with an address by J. P. McKnight. L. H. Stine of Quincy, Ill.; G. W. Muckley of Kansas City, Mo., and other leading men of the brotherhood will be present. Good music will be a pleasing feature of the convention.

The railroads have granted one and one-third fare, and we hope to have a large and enthusiastic convention.

B. S. Denny, Cor. Sec.

### NEBRASKA SECRETARY'S LETTER.

Two baptisms at Harvard on July 14th. They are meeting in the Congregational church house while their own rebuilding plans are being carried out.

The state convention draws on. We will soon be in the midst of it. I would ask the preachers to begin to announce it from their pulpits, and continue till the time arrives. August 19-24 is the time, and Bethany camp grounds the place. A good program has been prepared in all departments. The usual one and one-third fare has been granted on all roads centering at Lincoln, and connections. You will pay full fare to Lincoln, taking a receipt from the agent for each ticket purchased that costs more than fifty cents. This certificate or receipt when properly signed will be good for return

### GRAPE-NUTS AND CREAM.

#### An Ideal Hot Weather Breakfast.

The selection of food for hot weather is an important question. We should avoid an excess of fats, cut down the butter ration and indulge more freely in fruits and food easy of digestion. One meat meal per day is sufficient during hot weather.

An ideal breakfast is Grape-Nuts, treated with a little cream (which, by the way, supplies the necessary fat in a very digestible form) a cup of Postum Cereal Food Coffee, hot, or if cold, it should have a little lemon juice squeezed in; then some fruit, either cooked or raw; also perhaps two slices of entire wheat bread with a very thin spread of butter. A breakfast of this sort is so perfectly adapted to the wants of the system that one goes through the heat of the day in comfort as compared with the sweaty, disagreeable condition of one improperly fed. Once put in practice, the plan will never be abandoned during the hot days, for the difference in one's personal comfort is too great to be easily forgotten.

at one-third fare. This does not apply to ministers unless they pay full fare. Those preachers living not too far away should do this in order to insure the full number one hundred which will be necessary to have in order to get the return. This will apply to children under twelve coming on half rates, provided the cost is above the minimum of 51 cents. We will try to get along this year with only one day of the services of the joint agent, whose business is to certify the receipts. This day will be Thursday, the last day on which tickets can be bought under the rate. If we are prompt in handing them in we can do all there is to do in the one day. Tickets can be purchased as early as Thursday, August 15th, and up to Thursday, August 22d. They are good for return until Wednesday after the convention. Don't forget to come and equally don't neglect to take certificates for each ticket purchased. Do not allow the agent to receipt for two on one receipt.

Atwood and wife are hard at work in the tent at North Platte. The work is arduous, but the field is important. One confession and one by statement have resulted. Only a few invitations have been given. It is essential that a building be put up and the work made permanent this fall and winter. This meeting can only be preliminary.

C. F. Swander reports three additions at Douglas since Commencement at Cotner. W. L. Mellinger will assist him in a meeting beginning August 25th.

Eight additions in the meeting at North Platte by Bro. Atwood.

The first Lord's day in September is the time for the offering to the church extension work. Thirty-four churches in Nebraska have received aid from this fund. Others have the promise. Yet only thirty-four churches in the state sent an offering to this work last year. Can we not be more united on this? It is not so much that we should give more, but that more should give. The time is close at hand. Begin now to plan for it.

Ulysses, Nebr. W. A. Baldwin.

#### STATE MISSION NOTES.

Up to the close of June our receipts were \$600 in excess of the same period last year. Steadily, month by month, they have been creeping up, and we had every reason to expect that this increase would continue, or even grow larger, and our contracts and appropriations were made accordingly. Suddenly, however, the awful unprecedented drouth came upon us and our receipts have fallen off almost to nothing. Every day the situation grows worse. All of central and south Missouri is burned up; corn, oats, hay, all have failed, and it has become a question of living with a great many of our people down there. They have no reserve as in the more favored parts of the state.

Under such conditions it is useless for us to expect them to give for the support of the gospel. They do not have it to give. Our men are there and if we can support them they can preach the gospel to thousands of these people who otherwise would spiritually starve. To call them from their posts, to sound a retreat now, would be a burning shame to our great people.

When drouth-stricken India sent out her pathetic cry for bread, our people responded with large and quick generosity. What shall be their answer to the appeal that comes from our own brethren and in our own state? Surely those who could respond to India's cry for bread will not fail to answer the cry that is nearer home. Let the answer come. The north part of the state has been richly blest, the showers have come, crops are good. It is to this part of the state that we must principally look. But we appeal to every brother or sister, no matter where located, to send us their gifts, whether great or small, and help us in this work of God. No matter who the reader of this, if you can spare \$1.00, \$2.00, \$3.00, \$5.00, \$10.00, \$50.00 or \$100.00, send it and we will use it as best we can.

Will not the preachers bring this matter before their churches? May the Lord incline the hearts of his people to be gracious to this appeal.

T. A. Abbott.

420 East Ninth St., Kansas City, Mo.

#### OHIO LETTER.

Since the Ohio scribe has contributed to the Century both the leading political parties have held their state conventions. That of the Democrats was chiefly notable for the entire abandonment of Bryan and free silver.

The Republicans, with not very good grace, dropped Lieut. Gov. Caldwell. It had been the intention to renominate him but so strong was the opposition of the Anti-Saloon League that it was not deemed safe, and the slate had to be broken, even against the protest of Mr. Caldwell. Some day the children of light may possibly be as wise as the children of this world and then it will be little trouble to elect men to office who will serve the public in all good conscience.

The Christian Endeavor hosts have also invaded our state since the last Ohio letter. They were a goodly company and coming on the King's business were welcome invaders.

O. J. Livengood of White Oaks has given a demonstration of the fruitfulness of our country churches. In a year's ministry in this neglected field he has doubled the Sunday school, trebled the audiences, organized an Endeavor society of forty members and gotten things in better shape generally. Some of the faithful there would not say die, and called the young pastor to help make life secure.

E. S. Muckley has resigned at Bellefontaine to take up the work in Honolulu, H. I.

I. J. Cahill.

#### PENNSYLVANIA.

The midsummer quarterly meeting of the central Pennsylvania churches was held at Altoona July 30th-August 2d. A strong program for hot weather was presented by a goodly number of strong men.

Bro. E. E. Manley's work at Altoona is a growing success. One confession July 21st. Twenty-one new names for the C. W. B. M. Auxiliary June 23d. The Auxiliary now numbers fifty. Geo. F. Hall of Chicago will hold them a meeting in the near future.

H. F. Lutz and wife of Wilkesburg spent July among friends in Lancaster county.

C. L. Thurgood and wife of central Pittsburgh are at Ocean Grove.

C. H. Plattenburg of Uniontown is rusticiating at Bay Shore, Long Island.

H. W. Talmage of McKeesport has been delivering some lectures at nearby points. On July 21st he preached at East Liverpool, O., where J. William Gorrell is pastor.

W. J. Lhamon of First church, Allegheny, keeps his pulpit up-to-date. July 21st he preached a pertinent sermon on the steel strike from the parable of the Good Samaritan.

W. D. Cunningham and wife of California, Pa., will go as missionaries

#### SURE TO ASK.

*The Kind of Coffee When Postum Is Well Made.*

"Three great coffee drinkers were my old school friend and her two daughters.

They are always complaining and taking medicine. I determined to give them Postum Food Coffee instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoons to the pint of water and let it boil twenty minutes, stirring down occasionally.

Before the meal was half over, each one passed up the cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup and inquired as to the brand of coffee I used. I didn't answer her question just then, for I had heard her say a while before that she didn't like Postum Food Coffee unless it was more than half old-fashioned coffee.

After breakfast I told her that the coffee she liked so well at breakfast was pure Postum Food Coffee, and the reason she liked it was because it was properly made, that is, it was boiled long enough to bring out the flavor. I have been brought up from a nervous, wretched invalid, to a fine condition of physical health by leaving off coffee and using Postum Food Coffee.

I am doing all I can to help the world out of coffee slavery, to Postum freedom, and have earned the gratitude of many, many friends." Myra J. Tuller, 1023 Troost Ave., Kansas City, Mo.



to Japan in a short time. They go at their own charges, and any aid toward their expenses will be gratefully received.

Two daughters of Bro. Peter Vogel of Somerset sailed recently for the Philippines as teachers in the public schools there. Thus our missionary force will be augmented in that new land.

Somerset church, under E. P. Wise, is advancing in practical Christianity. A "praying band" visits homes in the surrounding territory regularly, bringing the sweet influences of the Gospel with them.

Additions are being reported right through the hot season in a number of the churches, and all departments of work seem to be maintained unusually well for July and August.

One addition at Erie recently. More in sight. Our Sunday school has never been better during the present pastorate, and audiences are normal.

Erie, Pa., July 30th. M. B. Ryan.

#### NEW YORK LETTER.

Bro. J. M. Philputt is convalescing from an attack of typhoid fever at Indianapolis, Ind. Bro. A. Flower is now preaching for the One Hundred and Nineteenth Street church, during Bro. Philputt's absence. It was the writer's pleasure to preach to that congregation on a Sunday morning during the pastor's illness.

The West Fifty-Sixth Street church has rejoiced in several additions to its membership during June and July, a period when such is usually not the case. The writer leaves on a six weeks' vacation on July 22d, and will go to Buffalo and North Tonawanda, N. Y.; Alton, Ill.; St. Louis, Mo., and Kansas City and Pleasant Hill, Mo., while away. Morning services will be continued throughout the summer in West Fifty-Sixth Street church.

The Disciples' club has changed its name to The Disciples' Union of Greater New York and Vicinity. Two new features for next season's work are to be the creation of two funds: one to be an evangelistic fund and the other to be a fund for purchase of lots and erection of buildings for church purposes. The conditions in Greater New York are such that the amount needed for the purchase of a lot or erection of a building is so large that whatever the church extension board might be able to do would be so small a part of the total that it would need to be supplemented largely before a church could receive assistance at all proportionate to that which can be rendered elsewhere by the church extension board alone. We are all looking forward to these additions to our methods of work as a means of establishing additional points of effort for the Disciples in Greater New York. The officers of the union are the same as those of the club for the past year.

B. Q. Denham.

#### SUNDAY SCHOOL NOTES

(Money should be sent to J. S. Hilton, 413 Fourth Avenue, and calls for work to R. M. Hopkins, 2533 Beech St., Louisville, Ky.)

The Bracken County Christian Convention was held in Brooksville July 11-14. It was called in pursuance of a resolution passed at the Flemingsburg district convention asking all of the counties in that district to hold conventions during this ensuing year. The Flemingsburg convention recommended that the county conventions be combined with institutes of a helpful character. Nearly all of the preachers of the county were present and represented on the program. The opening sermon was by Bro. Bela Metcalf. The reports from the various churches in their several departments were nearly all good. With one exception every church in the county was reported on the up grade. That exception was Millford. Triumph Sunday school was triumphant in every particular, being present almost in a body. The C. W. B. M. session was heartily enjoyed. Mrs. Burdett of Germantown gave us a most excellent address on "Organization and Aim." Mrs. Ellis of Newport, spoke on "Mountain Work," and it was our pleasure to speak of the Bible Chair department. Christian Endeavor was represented by Miss Nellie Greenhow of Ripley, Ohio.

Surely the Brooksville church has reason to rejoice over the convention, as three new departments of work were opened up there as a result. Addresses by Bro. Stoney and Bro. Runyan should be mentioned as attractive features, while the chart sermon on the life of Christ by Bro. Robert Elmore on "The Man of Galilee," illustrated Sunday night, was a most pleasing combination. The program was carried on almost without variance. The attendance was good, the hospitality of the entertaining church was most cordial, and the weather was most delightful, so that in every particular the convention can be voted a success. Officers were elected for the ensuing year and Triumph church secured the convention for 1902.

R. M. Hopkins.

#### ST. LOUIS LETTER.

Governor Dockery has pleased the law-abiding element by appointing James M. Siebert as excise commissioner of St. Louis. Mr. Siebert is trying to enforce the law regarding the closing of saloons from 1 to 5 a. m., with reasonable success.


Some preachers are well versed in the art of sitting in judgment on their brethren. A St. Louis preacher recently conducted his night service in "coatless costume." Of course the papers tried to make a sensation out of it, and the "most sensational preacher in St. Louis" said the coatless preacher was "hard up for advertising." But it is a fact, nevertheless, that the man who dared to invite his people to try to be comfortable in church has had

better audiences than his critics and more additions to his church in the meantime than any two of them. Results are what we are after, and if more people can be preached to and more souls added to the saved by the use of a little common sense in the effort, let us have the new departure. The writer has an idea that some preachers would reach "the masses" a little more readily if they would shorten their coats and faces, and touch the "horny handed laborer" in deed as well as in theory.

James N. Crutcher.

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## KENTUCKY DEPARTMENT

Geo. W. Kemper, Editor.

All news items, etc., intended for this department should be sent to the editor at Midway, Ky.

Don't forget the State Convention at Cynthiana, Sept. 30-Oct. 4.

The Scott Co. Sunday School Convention was held last Friday in Georgetown.

Yutaka Minakuchi preached last Sunday for the church at Millville, Woodford Co.

Geo. A. Miller reports 29 additions at regular services since April 1 at Covington.

Milo Atkinson of Tollesboro has been called to Vanceburg, and will no doubt accept.

J. Q. Martin of Winchester has been in an interesting meeting with the church at Taylorsville.

S. S. Evangelist, R. M. Hopkins, he'd a successful institute last week at Germantown, Mason Co.

E. C. French of Oxford, Ala., is in a short meeting with the Jeffersonville church in Montgomery Co.

We extend our deepest sympathy to Bro. A. R. Moon and wife of Lancaster, in the death of their infant boy.

Three hundred dollars has been loaned the F St. church, Louisville, by the Board of Church Extension.

State Evangelist H. W. Elliott is assisting the minister, N. H. Brooks, in a meeting at Sharpsburg, Bart Co.

G. G. Bersot reports three additions to the Central church, Louisville, by confession and baptism, on last Sunday.

The meeting at Turkeyfoot, Scott Co., recently held by Victor W. Dorris of Georgetown, closed with ten additions.

The writer had two additions to the church at Midway at regular services on last Sunday morning,—both by confession.

The following from the Kentuckian-Citizen (Paris) under the heading "A Preacher Kidnapped," will no doubt be of interest:

The church at Dover has been recently beautifully papered, painted, etc. R. L. Cartwright is the popular preacher at this point.

Jno. B. Dickson of London has been in a meeting at Morehead the past two weeks. He will no doubt be called to this church for half-time.

Preachers will confer a great favor upon the editor of this department by sending in news items frequently. Address us at Midway, Ky.

The many friends of F. W. Allen, in this, his home State, rejoice greatly at the good reports which come from his work at Chillicothe, Mo.

J. F. Mahoney of Waddy, recently assisted his son, Frank, in a ten days' meeting at Union Grove, Trimble Co., which resulted in three additions.

J. S. Irwin, formerly of Newport, but for several years, with his wife, a faithful missionary to Porto Rico, has been appointed district judge by Governor Allen.

J. E. Payne, minister of the churches in Hodgenville and Boston, is expecting J. V. Updike in meetings at both places in the near future. We look for good results.

W. S. Irvin preached last Sunday at Carlisle, in the absence of the minister, F. M. Tinder, who is in a successful meeting with the church at Sherburn, Fleming Co.

Two or three men are wanted for "volunteer meetings" in Magoffin and Morgan counties. Who will go? Send your name to State Evangelist H. W. Elliott, Sulphur, Ky.

T. D. Moore reports a short meeting with the church at Herndon, which resulted in 15 additions. Also the organization of a congregation at Hazel with 47 members.

W. A. Fite, a recent graduate of Kentucky University, and formerly pastor of the church at Washington, Mason Co., has been called to a church in Prince Edward Island.

Milo Atkinson, the faithful young preacher at Folesboro, was ordained to the ministry by S. W. Crutcher, Sunday, July 28, at his old home church at Harrisonville, Mo.

Frank Thompson, minister of the church at Pine Bluff, Ark., is visiting his parents at Harrodsburg. He has about recovered from his recent severe attack of typhoid fever.

The two old church buildings at Glasgow have been sold and a beautiful new one will now be erected, the contract having already been let. W. M. Baker is the wide-awake preacher.

The Lexington Herald says: "Rev. I. J. Spencer and wife leave today for Minneapolis, where he expects to write articles concerning the city in advance of the National Convention of the Christian Church, to be held there in October. In his absence of two weeks Mr. W. A. Fite, of Clinton, Mo., will occupy the pulpit at the Central Christian church."

S. K. Neveeya, our young Persian brother, spent last Sunday with the writer at Midway, preaching for us at the morning service. At night a union service was held in the Presbyterian church, at which Bro. Neveeya gave his interesting lecture on Persia, dressed in his native costume. He came to this country in 1893, spent several years in Drake University, took a course in art in Chicago and is now a student of medicine in Indianapolis. He wants to return to his native land as a medical missionary. In his lecture he described at length the manners, customs and present conditions of his people, and he amused the audience by explaining the difficulties in mastering the English language. He closed his address, which was both interesting and instructive, by making a strong plea for missionary work in Persia.



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## THE HOME

### A Trip to Toy-Land.

And how do you get to Toy-land?  
To all little people the joy-land?  
Just follow your nose  
And go on tip-toes,  
It's only a minute to Toy-land.

And ho! but it's gay in Toy-land,  
This bright, merry, girl-and-boy land,  
And woolly dogs white,  
That never will bite,  
You'll meet on the highways in Toy-land.

Society's fine in Toy-land,  
The dollies all think it a joy-land;  
And folks in the ark  
Stay out after dark  
And tin soldiers regulate Toy-land.

There's fun all the year in Toy-land,  
To sorrow 'twas ever a coy-land;  
And steamers are run,  
And steam-cars, for fun,  
They're wound up with keys down in Toy-land.

Bold jumping-jacks thrive in Toy-land;  
Fine castles adorn this joy-land;  
And bright are the dreams  
And sunny the beams  
That gladden the faces in Toy-land.

How long do you live in Toy-land?  
This bright, merry, girl-and-boy-land?  
A few days, at best,  
We stay as a guest,  
Then good-by, forever, to Toy-land!  
—Eugene Field.

### CHINESE MOTHER GOOSE

There are probably more nursery rhymes in China than in Europe and America together. Prof. Isaac T. Headland of Pekin University has gathered six hundred in two out of China's eighteen provinces. Many of these he reproduces in a "Chinese Mother Goose."

Mother Goose, he says, is an omnipresent old lady. She is an Asiatic as well as a European or American. I have rhymes from her in India. I have rhymes from her in Japan. She is in China. Chinese nursery rhymes have never been printed in the Chinese language, but they are carried in the minds and hearts of the children. Could any version of "Ladybug" be more delicious than this from the Chinese:

Ladybug, Ladybug,  
Fly away, do;  
Fly to the mountain,  
And feed upon dew;  
Feed upon dew,  
And sleep on a rug;  
And then run away,  
Like a good little bug.  
'There is no language in the world.'

says Prof. Headland, "which contains children's songs expressive of more keen and tender affection than the Chinese nursery rhymes. They present a new phase of Chinese home life, which will lead the children of the west to have some measure of understanding of and sympathy with the children of the east."

As examples, take these rhymes:

#### Sweeter Than Sugar.

My little baby, little boy blue,  
Is as sweet as sugar and cinnamon,  
too.  
Isn't this precious darling of ours  
Sweeter than dates and cinnamon  
flowers?

#### Grandpa Feeds the Baby.

Grandpa holds the baby,  
He's sitting on his knee,  
Eating mutton dumplings,  
With vinegar and tea.  
Then grandpa says to baby,  
"When you've had enough,  
You'll be a saucy baby,  
And treat your grandpa rough!"

### THE WANDERING STAR.

A Love Story for Children.

H. Rea Woodman.

Once upon a time, in the waters of a mighty river, there lived a beautiful golden sunfish. All day long, he darted in and out of the sunshine, in and out of the shadow, the gayest little fish in all that mighty river. All night long, under the watching stars and the silent willows, he glided through the slumberous liquid silence. He was a contented, happy little fish, who considered the sparkling water the most beautiful of homes and the fishes the truest of friends. But one day—one day when the June silence lay over the broad-breasted river—a young girl, out boating with her lover, dropped a red rose on the water,—a beautiful rose, like a hundred velvet lips caught in one crimson kiss. The little fish, who was shyly watching the lovers, saw the rose and forgot everything else in his curiosity.

"I wonder what it is," he said to himself. "What a beautiful color! And so soft, like the shadow of willows! How gently it floats on the water! It does not swim, as I do; it has no eyes, nor no beautiful tail! I guess it is only just color—only just lovely color!"

Then he asked all the fishes about it, but they did not know. One said, "It is music," and another, "It is love," and another, "It is a little child." And one little fish, for whose opinion nobody cared, but who was always talking, said, "It is heaven, because it is beautiful and we have never seen it before!" Then said an old catfish,—a big, solemn mud-cattie, who knew everything but never told anything, and who lived in the mud and was wretched—"You little sillies, that is a rose, a red rose. They grow on love-



## What

you get with  
**PEARLINE:**

1. Very little rubbing—soak, don't tug.
2. Less hard-work,—rinse, don't rub.
3. Less wear and tear,—

preserve, don't destroy.

4. Better health,—stand up, don't bend double; live, don't merely exist.
5. Saving of time,—precious, don't waste it.
6. Absolute safety,—be sure you're right, then go ahead.

**All Pearline Gains**

ly green bushes and smell very sweet, but they have dreadful thorns and they wither very quickly, and then, of course, they are nothing."

All day long the little fish thought of the beautiful rose and wondered; all night long he wondered and thought. And he wished that he might be a red rose and live in the world and see things.

"How dismal water is, to be sure," he said aloud, "and how poky it is to be always swimming! I wish I were a rose—or a star! I am tired of being a fish and seeing but water!"

Then, as he was looking up into the star-set sky, very disconsolate and unhappy, a star dropped down on the water.

"Did I hear you say," asked the star in a sweet little voice, "that you wish you were a star?"

"I wish I was," said the sun-fish, with a sigh. "Yes, you did."

"Do you really mean it?" asked the star, slowly.

"Yes, I really mean it. I am tired of this stupid life,—of this great big, lonesome river!"

The star was silent a moment. Then he said, rather sadly, "If you feel that way about it, you won't do any good here. So come with me."

And suddenly the little fish felt himself in the air, as if he were going up, up, up, right into the cool, dark sky.

"Where are we going?" he asked.

"Up above the clouds, up among the stars," answered his guide. "How do you feel?"

"Oh, it is delightful! I feel very light and happy. And it's splendid flying so fast!"

"Yes, if you want to call it flying. We call it shining. Now, this is heaven, I hope you will like it. If you

### Parson Korsemgood's Experiences

his ups and downs, are being printed in each issue of

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CHAS. J. BURTON, Editor, Canton, Mo.



don't come to me and I'll change you again."

The little fish, whom we had better now call the Gold Star, could not tell whether his friend went away or disappeared. He only knew that he was surrounded by millions of stars, and so couldn't tell which was his friend. It didn't matter. How delightful it all was! The broad, deep darkness, the whizzing comets, the great, majestic planets! And, oh, what wonderful music! The Gold Star had never heard music, so he called it "the red color" because it was very beautiful, like the red rose. The red color came swelling and rolling from everywhere; he could not tell where it came from nor where it went; it never commenced, never ended—just seemed all through heaven! The Gold Star looked and listened and wondered and was very happy. After awhile a great light flooded the sky and, as it came, all the shining stars disappeared. He looked around—not a star in heaven! And though he waited and waited, the stars did not return to their places. The red color was all around him and the golden sunlight, dancing and gleaming. He tried to talk to the sunlight, but it would not answer. Then the Gold Star was very lonely and felt himself badly treated. He wondered what the fishes were doing and if there were any red roses in heaven; why his star friend had left him and if the sunlight never grew tired of shining?

Presently, a great storm arose. The red color grew loud and threatening, and the sunlight went very far away. The beautiful clouds grew black and heavy and clashed together. Then it grew very dark and the Gold Star could see nothing and could hear only the clouds clashing together. So he trembled alone in the darkness, and wished that he were a fish again, in the still, quiet water. That night, by the time the stars came back to their places the Gold Star was very frightened and tired of heaven. He determined to find his star friend and be turned into a sun-fish again. He determined to ask every star until he found his friend—his friend who had deserted him in heaven! It would, perhaps, take a very long time, and the Gold Star sighed as he thought of the red rose. So he started right away, and, flying to the nearest star, he said, "Did you make me into a star?"

"Who were you?" asked the star, pleasantly.

"I was a sun-fish," replied the Gold Star, dolefully.

"No," said the star. "I make only lilies into stars."

Then he asked another, who said, "No, I turn beautiful thoughts into stars." And the third said, "It is my duty to turn generous deeds into stars. I have nothing to do with fishes."

"Do you know where the star who turns fishes into stars can be found?" inquired the Gold Star, politely.

"No, I don't. It's very queer; I

didn't know anybody did. But I suppose he's somewhere around."

Now, it was thousands of years ago that the poor little lonely Gold Star began his search. He is searching still, every night, always searching. He is never weary, for he remembers the red rose and takes courage. He goes so fast in his impatience and longing, that the children who do not know his story call him "shooting stars." But he is really the Wandering Star—the only star who is tired of heaven. He may search for thousands of years yet, for he has to go to every star, until he finds the right one, and are there not many millions of stars?

### The Chaperones.

Polly and Molly came out to play one morning, and brought with them their dolls, their garden tools and their twin kittens. These last were exactly alike, only Molly's wore a red necktie, and Polly's a blue one.

Polly and Molly were very much alike, too; and so were their dolls. They usually played together very happily. But today Molly wanted to play party, "with me for a shamprone," she said.

"What is that?" asked Polly, much surprised.

"Well, the minister's wife came to see mamma yesterday, and she said she was shamprone for some girls at a picnic. They kind of look after 'em, I think. Anyway, it must be nice, or the minister's wife wouldn't be it. I'll shamprone Arabella and Rose, and you can dig in the garden."

"I want to be shamprone for Rosa, my own child, myself," said Polly, decidedly.

"You can't, child," said Molly firmly, and with a superior air. "You don't know how."

Polly fired up at this.

"You always want to be the best of everything! And you are as selfish as the lions in Daniel's den," she cried, stamping her feet.

"You are the greatest child to get things twisted," said Molly laughing, while Polly got very red in the face. "Daniel didn't have a den, poor child."

There is no telling what would have happened next if Polly's kitten hadn't growled and spit at Molly's, and then the two rushed across the lawn to a hole in the fence. Polly's kitten jumped through this, and Molly's looked through anxiously from the other side, when—slap! came a soft gray paw through the hole, and struck Molly's kitten, who instantly slapped back.

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"Well, will you look at Fly!" said Molly.

"And Spy, too," said Polly.

Then they ran and caught them, and sat down on the grass to give them a good lecture.

"Twins fighting! Whoever heard of such a thing?" said Molly. "It's perfectly scandalous!"

"I'm as 'shamed as I positively can be," said Polly, rubbing Spy's pink nose against Fly's.

"Kittens are very silly sometimes, I think, don't you, sister?" said Molly, dimpling at Polly.

"Kind of; exactly like girls sometimes," answered Polly, dimpling, too.

Then they looked straight ahead and blushed a little.

"I'll tell you what, let's play we're both shamprones. There's dolls enough and kittens, too, for that matter," said Molly, presently.

"Well, let's," said Polly, cheerfully.

And then they leaned over and kissed each other.

There was a tall woman weeding a flower bed near by who had been looking sorry, but now she smiled and looked glad.—L. E. Chittenden, in the *Churchman*.

The following version of a famous parable was told to a Punjab congregation by a native evangelist:

"There was a man going along a road, he was attacked by robbers, looted, ill-used, and thrown to the side of the road half-dead. A Mulla came by, but paid no attention to him, similarly a Pundit, but a Christian followed, he helped him; being a Christian he had liquor with him (! ! !) and restored him to consciousness."

It would be interesting to trace the psychological process by which the native evangelist arrived at this version. It would be interesting also to know if he made any converts.

#### LOW RATES TO BUFFALO PAN-AMERICAN.

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Those who are planning an inexpensive trip to the Pan-American Exposition will be interested to learn that the \$9.00 excursion tickets from New York to Buffalo and return which the Lackawanna Railroad has been selling on Tuesdays only will hereafter be sold on Tuesdays and Thursdays. This rate is only \$1.00 more than the regular one-way fare. Tickets are good to return any time within five days.

For those who wish to remain longer there is a \$13.00 ticket which is sold every day and is good to return within fifteen days.

Neither of these tickets will permit a stop-over. The stop-over privileges may be had, however, on the \$16.00 excursion tickets which are good for return until October 31st. These same rates apply to Niagara Falls, so that by purchasing tickets to the latter point, visitors may enjoy a trip to the Falls without additional charge.

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We call attention to the advertisement of The Natural Body Brace Co., Salina, Kansas, in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their Brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning

which is fully illustrated is sent free in sealed envelope to all who ask for it. They refund the purchase price to any who are not pleased with the Brace after 30 days' trial. We suggest that you write to them for full information at once.

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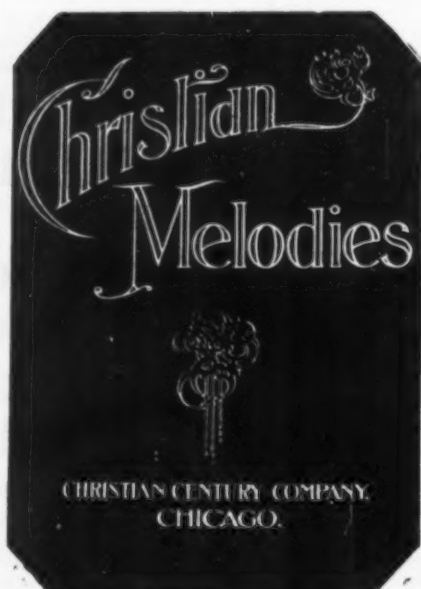
# Christian Melodies

BY PROF. WM. J. KIRKPATRICK

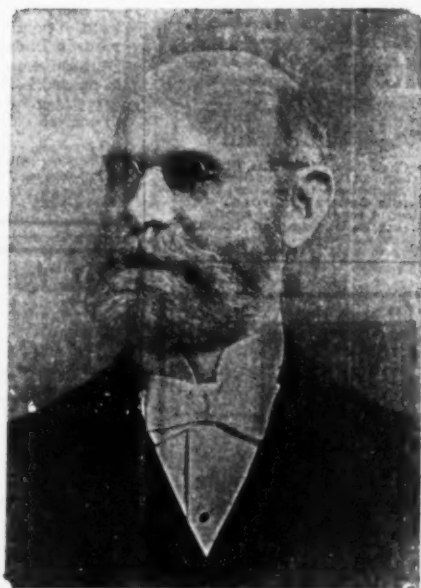
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